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A STUDY
OF THE
GUJARĀTĪ LANGUAGE
IN THE 16TH CENTURY (V.S.)

with special reference to the MS. *Balāvabodha to Upadesamālā*

BY

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PREFACE

In the preparation of this volume, I wish to acknowledge my deep debt of gratitude to Professor R. L. Turner who guided my studies and research in England. With great sacrifice of his precious time and energy he helped me out of the tangle of conflicting data presented by the manuscripts and indicated to me how to present them in the form they are found in this book. But for his sympathetic and untiring desire to bring out my best efforts the book would certainly have lacked scientific precision.

My best thanks are due to the Trustees of the British Museum for allowing me to use and publish the manuscript, and to Dr L. D. Barnett for kindly helping me to decipher some of its most difficult parts.

I am also indebted to all the authors whose works have been useful to me in the preparation of this volume but particularly to Professor and Mrs. Turner the authors of the famous *Comparative and Etymological Dictionary of Nepali*, which is in fact a comparative and etymological dictionary of the Indo Aryan Languages, to Professor J. Bloch, Professor S. K. Chatterji, Dr. Siddheshwar Varma, Professor N. B. Dvivedi and Dr. Baburam Saksena whose works were a source of inspiration to me in my research.

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T. N. DAVE.

GUJARAT COLLEGE
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CHIEF ABBREVIATIONS

MISCELLANEOUS

c	governs *(used in connection with postpositions)	lw	loan word
der	the grammatical derivative	p, pp	page or pages
eg	for example	vol	volume
ex	example	>	phonetically becomes
ext	is extended to or extended as suits the context	<	is phonetically derived from
ie	that is		shows analogy
§	paragraph	*	shows hypothetical form
		?	means the explanation is doubtful

Transliteration etc For Old Languages the transliteration system of the Royal Asiatic Society is followed

For Modern languages the International Phonetic Script is used generally

For further abbreviations see the title-pages of the MS and of the Index

THE GRAMMAR

Introduction

In the following pages an attempt is made to classify and where practicable, to explain from grammatical point of view the Old Gujarātī forms available from an Old Gujarātī MS named *Upaleśamālā-bālārabodha*, lying in the British Museum Oriental Department and described in the catalogue under the name of OR 2114 B, Foll 40-95 (1-56), in the list of Gujarātī MSS. It is a prose commentary in OG of the Pkt verses named *Upaleśamālā* composed very early by a Jain ascetic named Dharmadasarāgi. The commentary, the subject of the present study is made by a Jain ascetic named Nanna Sūri the pupil of Śrī Sivadeva Guru the head of the Koraṃṭa section of the Jain church, at Srīmbhanakapura (the present Cambay, about lat 22° 25', long 72° 6' N in India see the map of Gujarat in *LSI*, vol ix) in the year 1513 vs (i.e. AD 1457). The present copy was made by a Jain ascetic named Guṇavardhana the pupil of the commentator, for the study of a pious lady Vṛṇaka (VG Vṛṇi) the wife of one Saḥa Rūpicandra and it was finished on Sunday, the 10th day of the bright half of the month of āṣo (see the index) in the same year.

The MS is written in neat Devanagari hand of the Jain style the commentary following each Pkt verse or a group of verses, and it is extremely carefully punctuated throughout. Not only are the sentences and clauses separated by one or more vertical lines but the words and phrases are separated by one or two small thin vertical strokes on the top line, thus affording the reader the material to get a better idea of the grouping and phrasing of words of the then language than any other MS written without such a system of punctuation. Examples —

whole indef pron or a l; it is not *te* as a def article and as an adj (6) is not separated from the following subst while as a pers or demonstr pron (13) it is

The vowels *e* and *o* after a cons are shown in most cases by drawing a vertical line on the left of the cons instead of by showing it above the cons while *āi* and *āu* are shown by writing one vertical stroke to the left and one matra above the cons The cons *kh* is written as *s* (that is *ख* as *प*) in many words but as *kh* (*ख*) in some Roughly the Skt lws are written with *kh* (*ख*) and OG words are written as *s* (*प*) while *s* (*प*) in Skt words is always written *s* (*प*) It should be noted that some MG words borrowed from Skt words having *s* have the sound *kh* e.g. *harakh*

The language seems to be a fair representative of the spoken language of Central Gujarat of that time excepting perhaps the presence in the MS of a large number of Skt lws which are sure to occur in any religious book dealing with abstract thought The proportion of Sanskrit lws in the MS however is not perhaps much greater than that in the language of the present well educated Gujarati speaker That there was no attempt to write literary language of artificial character is shown by the fact that it is written in prose is meant as is shown by the title for the relatively less educated class and that it was in fact used by a woman as her textbook For the literary artificial prose of about the same age see GOS No XIII pp 92 130

We are thus not very far from truth when we state that the material from the MS is fairly representative of the language spoken among the cultured classes in Central Gujarat in the sixteenth century of the Vikrama Era

Pronunciation

Vowels—All OI vowels except *r* *l* *āi* *āu* are found in the initial medial and final positions in OG words while the above Sanskrit vowels and *h* appear in Sanskrit lws only More than one vowel come together in all parts of the word but more markedly towards the end There is no apparent hesitation as regards the quantity of the vowel and where it is apparent it is significant for example emphatic and unemphatic words *luu* *luta* *luntau* *huta* etc apart from this the only hesitation is seen in groups *uu* *uu* written also *ju* *ju* For historical reasons the nasal vowels are long in the body of the word though there are a few short vowels also

while both short and long vowels are frequent at the end, the short are more numerous.

Consonants—These occur in the initial and medial positions. There seems to have been some difference in the pronunciation of *d* as some OG *-d* (< *-dd*) > MG *-d* while the rest OG *-d* (< old *-d*) > MG *-r* e.g. OG *śīdīn* > MG *īīdī* but OG *pāṭīn* > MG *pār*.

Nasals—The only nasals used in OG are *n* *ṇ* *m*, the last two occur initially as well as medially, while the first occurs only medially.

Semi-vowels—Both *y* and *r* occur medially, but *i* occurs initially and *o*

The Lateral -l comes initially as well as medially, but there seems to be a difference (somewhat similar to *-d* above) in its pronunciation as some of the OG *-l* > MG *-l* (when the OG *-l* < MI *-l*) while the rest OG *-l* (< MI *-ll*) > MG *-l* e.g. OG *bālīn* > MG *bālī* but OG *ḥālī* > MG *ḥālī*.

The Tapped -r occurs initially and medially.

The Sibilant—OG has only one sibilant *s* which occurs initially and medially.

The voiced Aspirate -h occurs initially and medially.

Conjuncts—Consonants are not conjoined excepting *h* which is sometimes joined with a nasal or with *r* where the intermediate *-a* is dropped owing to the exceptional nature of the word as *kaṇḥi* *ḥraṇi* (see index). It seems it had a weak pronunciation in such a combination as it has disappeared in Modern Gujarati from such words. *r* is also combined as a second member with *t* *d* *dh* and *p*.

Note—Generally the consonants do not appear at the end but we have no means of knowing whether the words written as ending in *-a* were really pronounced as ending in the previous consonant at that time as they are in MG.

Phonology of Vowels

the Skt *a* type *kāma*, *kāmkana*, *kūda*, *gūgha*, *ghara*, *thāna*, *dāna*, *nūthura* (neut sg), *pāsa*, *pāna*, *putha*, *phūla*, *bhāta*, *mūha*, *varasa*, *saya*, *sūla*, *sāra*,

-an > -a perhaps *jāna*

-ā or ām > *a* Nom and Acc forms of fem nouns in *ā* *āna*, *āsa*, *cīmta*, *jāmgā*, *jībha*, *tarasa*, *dadha*, *dhāra*, *bhīsa*, *bhūsa*, *lāja*, *lāmca*, *rāsa*, *lāsa*, *īlta*, *sūsa*, *sāmgā*, *bāmha* (Skt *bāhu-* m replaced by Pa *bahū* f)

Nom and Acc pl forms of mas nouns in *a* *hātha*, *rāja*, etc., see the list, p 19

puna (also *punā* Pā Pkt *puna*), *ma*, in a monosyllabic word, the long vowel might be expected to remain. But Skt *mā*, which is liable to unemphatic treatment, has its vowel shortened

-i or īm > -i *āmsi*, *cyāri* *trini* *ūpari*, *avi*, *ūgi*, *bhūti*, *chūdi*, *gāmthi*, *hām*, *īādi*,

āthamī *caudasi*, *thāmpamī* *vūghmī*, *hāthi-* in *hāthiu*

a in *bahina* (if < Pkt *bhaginī*, on which the change of aspirate casts some doubt)

-u or um > -a Nom and Acc sg, and pl forms of nouns in -u *cūmca*, *kūnga*

the Apbh Nom and Acc sg forms of nouns in -a, see under *o*

-r > -i Loc sg forms of nouns in *a*, for expls, see p 18

Note—In monosyllabic words it is either retained or reintroduced *je*, *te*, etc. But *bi* (though monosyllabic, unemphatic)

-o > -u > *a* Nom sg forms of nouns in *a* ended in -o in Pa and Pkt, and in *u* in Apbh. This *u* > -a in OG, p 28

-āū > *a* *ālta* prob not a direct descendant of Skt *astāū*, but seems to have been analogically influenced by *pañca*, *sapta*

Cf Bloch, § 39, Chatterji, §§ 149-153

I ENDING VOWELS (in Contact)

+

(a) *Terminational*

-a + a > -a The obl sg forms of the nouns of -a type e.g. *hātha*, etc. See list, Gram, p 19

-a + ā > -ā The nom and acc pl forms of mas nouns of the -āla-type e.g. *ālālī*, etc., see list, p 22

{-ā + ā > -ā *mā* "mother" }

-ā - ām > ā + am > a + am > -a; Obl pl forms of the nouns of the -a type *lātha*, p 19

-a - ānām > -ā Obl pl of the masc and neut nouns of -āla-type. *ghodā* (Skt *ghotakūnām*) etc; see list, p 22.

> -ām (a special development) Gen pl forms of the pres parts used in the sense of old Genitive Absolute *karatām*, *jātām*, etc, p 23

Note —The nasalization was preserved here as there tends to be a halt in the sentence after this form as it generally comes last in the absolute phrase, while it was lost in obl pl of -āla-type, as that form with the following postpos generally formed one group Cf the similar treatment of nasalization in -am the inst term when applied to adjectives and to nouns before postpositions

-a + a - a > -ā Obl sg of the masc and neut nouns of the -āla type *gholā* (Skt *ghotakanya* > Apbh *ghodaaḥa*) etc, pp 22-3

a - a > -aui Dir sg forms of the neut nouns of the -āla type e.g. *qalaui* (Skt *gilakam*), etc, see list, p 22 But *sau* < *sium* < Skt *situm*, where we have apparently an unemphatic form

Note —This group > -ū in MG, e.g. *qilū* etc

a - ām > -ām Dir pl of the neut nouns of the -āla type *sīām* (*apkalāmi*) etc See list p 22

In short words, however, the development was Skt *itāmi* > *itūmi* or *sūm* > OG *sium*

-a - i Retained 3rd pers sg pres of verbs *valai*, etc See list p 13

> -i In 2nd and 3rd sg fut, prob owing to the length of the word *karai*, *karisi*, cf R. L. Turner, *Bull SOS*, vi, p 533

Imprt 2nd sg *jīsi* < Apbh *jārahi*

-a + e > -ai Loc sg of the nouns of the -āla type e.g. *pūyari* etc See list, p 23

Note —This -ai > e in MG *qlore*, *lore* like

-ai > -aui 3rd pl pres, e.g. *karaiui*, etc See list, p 41

Note —This nasalization has disappeared in MG this OG -aui > MG -e becomes identical with the e above It also disappeared when another terminat -ui was added in 2nd pl fut *karaiui* Cf the similar case with -ai < Skt -eai

$-a + u > au$ 3rd sg imprt, e.g. *larau*, see p 46

$-a + o > au$ Nom sg m of the *ala*-type, e.g. *dūau* etc, see list, p 21

Note—In MG this group $> o$ *ghorə*, *larə*, etc In this MS there are two instances in which this $-au > u$ *mātu* (along with *mātau*) and *nu* (along with *nau*), the postpos $-a +$ secondary $u > aū$ *taū*

$-a + o$ lately brought together $> o$ *loko* (Adbh *loka ho*) Thus, early $-ao > au$, late $ao > o$

$-ā + i > -ai$ in *tauhaṛ* ($< *tahaṛ < \text{Skt } tathāpi$, contaminated with *tau*)

$i + a \bar{a} e, o$

$ia > ī$ Absol forms of the verbs Pkt *laria* $>$ OG *larī*, similarly *desī*, *talī*, *marī* etc See list, p 48

$iam > ī$ *ghī panī lohī ri* (in the ext form *rīyae*)

$iā > ī$ Most of the fem nouns in $ī$ in OG *kīdī*, *āmgulī*, *corī*, *caurīsī*, *cūlanī*, *laudī* etc, *ita vāsī*, *rasī*, *āpī*, etc

$-ia + ā > iā$ Dir pl m of the past part of verbs ending in con, *bhariū*, etc later $> -yā$ *bālyā* Cf MG *bālyā*

When preceded by a vowel —

$(ā) + i + a + ā > (ā)yā$ *nīpāyā* (Skt *nīpādutakāh*), *dhāyau*

$(ā) + i + a + am > (ā)yum$ *māyum*

$(o) + i + a + am > (o)yum$ *goyum*

$-i + a + u > iu$ past part dir sg m of verbs in consonant *bhariu*, etc

$i + a + am > -ium$ past part dir sg n of verbs in consonant *bharium*, etc

Note—We have no evidence of this group and the one previous to that (namely, the groups $-i + a + u$, and $-iaam$) before the Adbh stage

$(n)i + e + (n)a > (n)ī$ *āpahanī* (adv), cf *dhanīum* subst, where $-im$ is newly added

$i + e + u \mid e$ Inst and loc pl mn of past parts *pahire*, *āve*, $i + e + i \mid i$ *līge*

$-i + o > -iu > ī$ *dhanī* (Skt *dhanīkah*), this $-ī$ was later extended by the addition of $-u$ e.g. *tānīu* (Skt *tānīyah*), *anasanīu* (from Skt *anaśana*), then $-īu$ became a suffix, e.g. *sūmfīā* (Pkt *lhuṃta* m), *gāmādīu* (Pkt *gīmada* "a small village"), *talīūm*, *pāfīum*, *pamīū*, etc, and it came to be applied to lws *rucīū*, *samsīrīū*, *patangīū*, etc

Also this $\bar{u} > u$ in unaccented words *jīu* (Skt *yūdrāka* influenced by *kīdra*), *tīu* *īu*, etc

$-e \pm a, i, u, o$

$e + a + o > -e$: *blāre* < **bhāraya*-, see the index

$(a) \pm e + i > (a)im$ Inst sg mas and neut nouns in *-ala* e.g. *rūḍaim*, etc, see the list, p 23 The nasal element dropped normally in adjectives

$-ena > -i$ Inst sg mas and neut nouns in *-a* e.g. *lūhi* to which another *-im* was added See list, p 19

$(a) \pm e + i > -e$ Inst pl mas and neut forms of nouns of the *-ala* type *ghane*, etc See list p 23

$-e \pm i > -e$ Inst pl mas and neut nouns of the *-a* type *lūle*, etc See the list, p 19

$(a) \pm e + u > -e$ Loc pl mas and neut nouns in *-ala* e.g. *glane*, etc See the list p 23

$-e \pm u > -e$ Loc pl mas and neut nouns in *-a* e.g. *hūle*, etc See the list, p 19

$u \rightarrow a, o$

$-u + ā > -ū$ The dir sg and pl forms of the *-uka*-type *kaḍū* (Skt *kātuka*), *vīrū*, later extended to *hū* and *ū* used as a suffix *analstū* Cf \bar{i} above

$-ū + o > -ū$ *lahū*, *lalū* (Skt *laḥṭukah*), *jū* in *jūu* < **jū* (< Skt *yutah*, Pkt *juo* ext), *garu(u)*, *ālāsū*, *vāterālū*, *mū(u)* *kū(u)*, *mim(u)*, *hū(u)*, *urū(-um)*

Note—After this change was made, viz $\bar{u} + ā, o > \bar{u}$ an *u* was added to the primitive Gujarṭi words which remained uncontracted with the preceding vowel in all case forms in OG e.g. dir sg *jaḥ* *kaḥlū*, pl *rūī* *lūī* *jālūī* etc See forms, p 25 Cf similar process, viz $\bar{i} + ā, o \rightarrow \bar{i}$, p 21, these processes have been assumed to explain the long \bar{i} and \bar{u}

Cf Bloch §§ 58 65 See Dietrich pp 129 190, and Dhruva notes on st 1 5

(b) Where the first element is a part of the body of the word

In the words where the ending vocalic group has a vowel which forms a part of the body of the word that vowel is generally kept unchanged —

$-u + i$ *rai jī*

$-a \rightarrow -e$ *īce*

$-a + o > -au$ *īu* *īu*

$\bar{a} + \bar{a} > \bar{a}$ *mā*]

$\bar{a} + i$ *gai, thāi*, also when $\bar{a} < \bar{a} + a$ *gāi* (Skt *gāyati*)

$\bar{a} + im$ *jāim, thāim* $\bar{a} + i$ *bhāi* $\bar{a} + o > \bar{au}$ *iāu*

$+ am > \bar{um}$ *tūm* (Pkt *tumam*)

$e + i > u$ *lu, du*, of these verbs, *dā-* has a special future form in Asoka, see Professor Turner, *Bull SOS* vi, 2

$e + o > eu$ *teu*

$o + a + u > \bar{uu}$ Impert 3rd sg *jūu* The form *jou* is newly created from *joi*

$o + i$ retained *koṛ* (Pa *loci*), but in the auxiliary $> -u$ *hui*
Cf *lu, du*, above

$o + i + a > oī$ the Absol forms *joī, dhoī* (Skt *dhāyati*, but Pa *dhopati, dhopati*)

$o + u > \bar{u}$ *taū* (Pkt *tao hu*) *ekū* (Pkt *ekko hu*) *sahū* (Pkt *savro hu*)

II VOWELS IN THE BODY OF THE WORD (Single)

The following convention is used in this chapter —

˘ means an open syllable with a short vowel

—	,	"	"	"	long	"
×	"	a closed	"	"	short	"
⊗	,	"	"	"	long	"

I Short vowels in the open syllables show no change examples —

Initially *a* *bhannaum, chatau, bhamatau, samvaum, dasuam, asīmau, jamalau, lahar, galai, padu, iayarī, iaha, saya, bahina, sasa, talāia, vada, thana, kadī, kāna*

i *vināsa, bīmanī, trīmanī, luvadam, jīmanau, vīhadatar*

u *gunai, sunai*

Medially *a* *ekavīsa, satarāra, kāmīkana, ūjama, apanau, kotadī, ūmbara, aīhamī, kādara, padha, vataloya, karasanī, kāchabau, āmalaum, lasamūlau, tochadau, pamcamā, sāparaum, āradatau, lohadaum, chehadai, bāranām, ūjalai, bījhavītau, iakālām, pamyaraum, vīhadatar, sāmīkadau, satamau*

i *bahīna, vāghinī, thāmpinī, pahire*

u *thākura, āngulī, thakurāī, lahudau, kalamuhau, dasagunau*

In *mānasa* the *u* $> -a$, and in *saṃhau*, *u* $>$ zero, the former being perhaps a very common word, and the latter a postpos In MG, this medial $-u > a$

II Short vowels in closed syllables

(1) When the first syllable is closed and has a short vowel, and the second is open with a short vowel (that is, the type $\times \sim / \text{---}$), the conjunct is simplified and the preceding vowel lengthened: that is, $\times \sim / \text{---} > \text{---} \sim / \text{---}$. Examples: Dissyllabic:—*kāja*, *hūtha*, *kāna*, *rāja*, *tādhi*, *kāma*, *sūla*, *lāṣa*, *bāpa*, *sūta*, *lāja*, *hāthi*, *sāda*, *hāḍa*, *thāna*, *ātha*, *sāpa*, *gāma*, *rūṣa*, *dādha*, *āgi*, *bhīla*, *rīsa*, *bhīṣa*, *ḍīla*, *jībha*, *sīṣa*, *bhīti*, *gūjha*, *phūla*, *bhūṣa*, *sūdha*, *jhūjha*, *sūjha*.

jāmgla, *sāmja*, *ṣāmḍa*, *cāmca*, *dāmda*, *pāmca*, *rāmka*, *gāmḥi*, *ūmda*, *cīmda*, *hīmgā*, *sīha*—a special treatment before *-h-*. Cf. *pīsai*.

Three or more syllables: *māchā*, *lādhaum*, *ādām*, *bhōgaum*, *kādhai*, *ūṣaum*, *mātau*, *vālhām*, *rāte*, *tātūm*, *pāchaum*, *āgai*, *āḥyā*, *āpiu*, *thākura*, *vācī*, *rātadi*, *nāthi*, *rāsaḍi*, *khāparaum*, *kāchabā*, *kātayau*, *pānaḍe*, *rūṣeum*, *pātālā*, *jājaraum*, *pādhāraum*, *gādalaum*, *hūlatām*, *ghāmtatī*, *vāmditaum*, *pāmjaraum*, *sāmkaḍaum*, *dhāmikana*, *kāmkaṇa*, *bāmdhai*, *vāmdhai*, *thāmbhau*, *bhāmgām*, *āmgulī*, *tāmtanā*, *āmtarau*, *māmḍām*; *pījataum*, *dūthaum*, *tīsām*, *vīdhiu*, *nīkalyā*, *nīsaratau*; *ūpari*, *jūnām*, *lūsaum*, *pūrām*, *ūgarai*, *ūgrum*, *ūjalaum*, *ūthamaṇa*, *ūdhari*, *sūtā*, *bhūlau*, *pūrium*, *pūchium*, *ūmdira*, *mūmkiu*, *sūtahāra*, *gūchalaum*, *ūthiiaum*, *būjhavitau*, *ḍhūkaḍau*, *lūgaḍaum*, *sūjhatām*, *ūpaharau*, *dūhaviu*, *ūgariu*, *cūkaviu*.

Special treatments, see p. 12.

In $\times \sim \times / \text{---}$, the treatment seems to be $\text{---} \sim \text{---} / \text{---}$ *ūparāthau*.

The group $\times \sim \text{---} / \text{---} > \text{---} \sim \text{---} / \text{---}$ *thakurū pasavūdā*; but when the first member of the conjunct is a nasal, the group remains: *mamdarāḍa*, cf. (1) c (u), below.

ūjamāla seems to have been written on the analogy of *ūjama*.

When the intervocalic consonant is dropped, the group $\sim \sim \text{---} / \text{---} > \sim \text{---} / \text{---}$: *hathelī*. See 4 (c) below.

(2) When the first syllable is open and has a short vowel, and the second is closed and has a short vowel, the treatment is twofold, viz. the vowel in the second syllable is either lengthened or it is not, i.e. —

(a) $\sim \times / \text{---} > \sim \sim / \text{---}$: *vinathai*, *sahasa*, *padatā*, *tirachau*.

(b) $\sim \times / \text{---} > \sim \text{---} / \text{---}$ *sarīsau*, *vimāsar*.

For the treatment of the vocalic group formed by dropping the intervocalic consonant, see Vowels in Contact. examples:—*cautha*, *caudasi*, etc.

(3) When the first two syllables are closed and have short vowels, the treatments are (a) the first vowel is lengthened and the conjuncts simplified, (b) and if the second syllable is closed by a nasal consonant, the second conjunct remains (if in this case, *anusvāra* is to be read as a consonant), i.e. —

(a) $\times \times / \text{---} > \text{---} \sim / \text{---}$ *ūbhagau, ūratī, ūpanau, ūpajai, ūsanau, ūpajārai, nīsata*,

(b) $\times \times / \text{---} > \sim \times / \text{---}$ *uthambha, usamkala*

Note — It is interesting to note that most of the vowels are *u*, and that there is no instance of *a* > *ā*. With the treatment (b), cf. the remarks of Meillet, that in Indo European a vowel plus a nasal consonant was a diphthong, *Intro de Comp*, pp 77-81

(4) When the first syllable is closed and has a short vowel, and is followed by an open one with a long vowel, the treatments are (a) the first vowel is lengthened, if the first syllable is closed by a *ss*, or *-nnh*, (b) if the first syllable has *-i* or *-u*, followed by two stops, the *-i* and *-u* are (i) lengthened, or (ii) are allowed to remain short, (c) if the first syllable has *a* followed by two stops, (i) the *a* remains and the conjunct is simplified, (ii) the conjunct (if the *anusvāra* is to be read as a consonant) is retained. Examples in order —

(a) $\times \text{---} > \text{---}$ *vīsāsa, rīsārai, rīsāla, ūsūsa, ūnhālā*

(b) (i) $\times \text{---} / \text{---} > \text{---} \text{---} / \text{---}$ *ūpādar, ūgāmai, ūghādar, ūchāha, ūjānī, ūtāranahāra, ūdālvaum, upādī, nīpāyaum, mūm-kāianahāra, sūgāmanā*

(ii) $\times \text{---} / \text{---} > \sim \text{---} / \text{---}$ *disādar, nitola, dukali, utāvalau*, this seems to be a late tendency as most of the words given under (i) have $\sim \text{---} / \text{---}$ in MG

(c) (i) *a* plus two stops plus $\text{---} > \text{---}$ plus one stop plus — *adhāra, lajāmanāum, lapūra, chatrīsa, nasāianahāra, pasālai, pajūsana, papōta, palhalatau, jamārā, chamāsī, halāvai, hathārā*

(ii) $\times \text{---} > \times \text{---}$ (if the *anusvāra* is to be read as a consonant) *samthārau, samphodatau, sambhārvaum, samsārī, samhāsani, amteurī, amdhūrai, lampāi*

Long Vowels

III Long vowels in open syllables show no change. Examples —

-ā- Initially *rāya, ghāya, thāma, āla, vādī, dhāra, gāli, paya, pāhānaum, bājarata, āiasū, āradatau, bāranām, jānatau, gāmadiā, pāmvaum*

Nasalized : *bāmha*, *bāmna* (due to the following -n-)

Medially *pāhānaum*, *ūjānī*, *nīsāsa*, *adhāra*, *talāva*, *īīsāsa*, *chamāsī*, *vihānaum*, *nesālīā*, -āla in *īīsāla*, etc., -hāra in *hananahāra*, *sūtahāra*, etc., -āna- in *mūmkūnā*, etc

-ī- Initially *sīra*, *sīna*, *kīda*, *pīdiu*, *sīlau*, *pīlātau*, *dītau*, *kīdī*, *dīpāianahāra*

Medially *lātīsa*

-ū- Initially *sūyara*, *kūda*, *pūru*

Medially *kapūra*, *pajūsana*, *lāsamūlau*

-e- Initially *ncha*, *cheha*, *chehilaum*, *phedanahāra* In *tihālū* the presence of -h- seems to have produced a less rigid syllabic boundary

Special treatments -e- > -ī- in unaccented words *tīham*, *jīham*, *īnam*, etc

> -i- in *juma*, *tīma*, *kīma*, *īma*, *ihām*, *tihām*, *juūraim*, *īgyāra* (a special change for the numeral) In *lu*, *du* we see a special development, see note, p 179, also *jimai*, cf M *jeian*

Medially The 10th conj sign -aya- > -e- is replaced by -a- *mārai*, etc

-o- Initially *īodi*, *bola*, *sodi*, *jodai*, *gosālau*

Special treatments -o- > -ū- in auxiliary words, *hūmtau*, *hūtata*, etc

> -u- *hui*, *husiu*, *hutau*, cf the similar treatments of e above See Bloch pp 61-2

Medially *nitola*

Speciality of the numeral *ugunatrīsa*

The group — / — — > — — / — — *dīpātatau* *pānīrasau*, *melātau*, *tihālū*, *sūgāmanā*, *sohāmanā*, *bātīsa* But *janūrai* is an instance of the early change in the causal

In the group — x / — — the treatments are (i) — —, when the conjunct is -ss- *ārīsau*, *āūsau*, but (ii) — — / — —, when the conjunct is a double stop *ekathā*, *pārakā*, *pārasā*, and (iii) no change when the conjunct is nasal plus stop *morangi*

IV. Long vowels in closed syllables Apparently shortened in MI, they developed like the original short vowels in closed syllables : *adekhāi*, *dhūtūraum*, *bhamdūra*, *qausa*, *sītha* *pīsa*, *hāsa*, *rāta*, *kāja*, *sāsa* In *rāni* and *āna* the restoration of the long vowel was earlier

References—Professor Turner, *Guj Phonology*, pp 339, 342-4
 Banarsi Das Jain, *Bull SOS* iv, p 315 Stress accent in IA
 Dr Tessitori, *IA*, vol xliii, pp 55-63 Bloch, §§ 44-9 Chatterji,
 157-160, 163-4

A note on special cases of the absence of compensatory lengthening —

Postpositions *pasai* (alternatively *pāsai*), *thakau* (cf *thākatau*),
pachar (cf *pāchrau*) *lagar* (cf *lagaum*) *vadaī*, *vicum*

Pronouns *mujha tujha sahu*

Numerals *panara adhalaum*, *adhavici* in *sattāṛisa*, *sattari*, there
 is neither simplification of the double consonant nor the
 lengthening of the preceding vowel probably because they are
 instances of retentions * of traditional pronunciations in schools
 Many of such words preserve the double consonants even in MG.

Common adjectives *vadau uchau bhalau*

Substantives *paga*, *kacara*, but the etymology of these words is
 doubtful

Verbs *nathī*, *sakar*, *gamar*, all auxiliary

Terminations *ilau chehilau pahilau*, *pāchilau*, *māhilā*, *lahilau*,
ucila, *alau jamalau*, *vāmsalau*, *akau salakau*, *-atau*
hulau, *karalau*, etc, *pana vadapani*, and so on

Length of the word *nithurapanaum* (cf *nūthura*), *bahirasa*, *thakurāi*,
hathiyāra

Tendency to introduce a short vowel into the intransitive verbs after
 the type *carai*, *carai gamar*, *sakar* this is not a characteristic
 of G, as it has verbs like *calai*, etc

Ref—On the special development of terminational elements,
JRAS 1927, pp 227-240

¹ Before the introduction of the present system of education in Gujrat, there were elementary schools for the three Rs as distinguished from centres of philosophical and religious learning see Part I *sāth sahitya* i in *digdarśana* by D P Derasari Bar at Law These schools taught numbers and tables of arithmetic by making the boys recite them in sing song fashion and it happened as it does even now that the names of some numbers in these sing songs were different from those spoken in the ordinary language e.g. *pancaṛiśa cummalis b lantaras* are ordinarily spoken as *panis eksummalis eksoḍe* Many of these school words have double consonants, while the corresponding current words have one e.g. *chāṛiś* as opposed to *chāris* It is thus possible that they are traditionally handed down in schools from the time when double consonants actually existed in the language But the existence of such schools in the Apbh or in the post Apbh stage is not yet proved on independent evidence and until that is done the present suggestion is merely conjectural That there were such schools in the fifteenth century is shown by the fact that the word *neṛlā* occurs in the present MS see the Index

II VOWELS IN THE BODY OF THE WORD (*in Contact*)

When one of the vowels is \bar{a} and the other is $-a$ or \bar{a} , the contraction for both is \bar{a} —

(1) $\bar{a} + -a > \bar{a}$ *ghānī, jājīva sām gāi*

(2) $a + \bar{a} > \bar{a}$ *jamārau, tumhārau devalai unhālā, samārai amdhārai*

(3) $\bar{a} + \bar{a} > \bar{a}$ *bhamdara, bhāsārī varasāta*

When the combination is $a + a$, the result depends upon the nature of the consonant that has disappeared from between them —

$a + (t)a > \text{Pkt } -aya- > \text{OG } e$ Ex the comparative suffix $-a tara > era$ in *hīneraum ghājheraum, gādheraum adhāheraum* (lw), also *hathelī*

$-a + (p)a > \text{Pkt } -ata > \text{OG } au$ *lasautau* This change shows that the above change viz $-ata > -aya > e$ may have passed through the stage $-ai$

asya > -assa > -aha > \bar{a} *kudabolau, garuāpanaum*

$a + i$ remains *maulaum mailapanaum paisatau baisai daudi*, same is the result when the i is secondary *batulisa taira* (lw Pkt), it tends to become $-aya$ in early lws *vayārī sayira*, while in MG it gives e *veri melū*

$a + u$ remains *caudasi cautihara cauisī caupada caumasi cautha maula, saurau*, also when the u is secondary *launālāra dāulau laudī, gausa* in the unaccented words $-au > u$ *kuna* (beside *kauna*)

In long words $-a + u > o-$ *muhomaḥi* cf the change $a + -a > -aya > -e$ above

$a + i$ remains Pot part forms of verbs ending in u *thū raum jairaum* etc The i is an importation here pass part pres forms of the above verbs *sūtauri* The i in this case is analogical

$\bar{a} + im > -aim$ *utimṅana > \text{OG } raingara* (The derivation is doubtful)

$-u + u$ remains *rūulau ausaum āusauri* note the hesitation between \bar{u} and u

$-a + u + \text{a vowel} > -o + \text{the vowel}$ *poimi* (see the Index) cf $-aya \sim -e$ below

As 2 second member of the groups $\bar{i} + -a$ $u + -a$, the $-a$ disappears lengthening the preceding vowel if short

- (1) $i + a > ī$ *dīsa dīlādaṃ, hīaṃ* (besides *hīyaṃ*), *pīṃ*,
the pass forms in $ī < Pa$ *īya* e.g. *karī*, etc
(2) $u + a > ū$ *sudau sū*, but u in *ulasu ulai*
(3) $u - a > ū$ *rudaṃ sūrau urua, rūā, urūṃ, ūlāsā*,
it remains in *suara* (alternating with *sūrā* above) It develops
 r between them in *sūrara* (beside *surā*, etc) Cf this with the
development of y in *hīyaṃ*

Two vowels of the same quality are contracted into one long vowel —

- (1) $i + ī$ *trīyau asīmau bīyau*
(2) $u + u$ *bhusa umbara jujuā, sumāle* (alt *sumale*)
 $ī + ā$ remains *ahīsanahāra paradiarām*, when the i is short,
 y tends to develop between them *hathiyāra* but in past
participles the $i > y$ *nīkalyā bālyā sīsyām*
 $ū + ā > uyā$ in *haluyā*
 $e + a > e$ *devaṃ* $e + ā > īā > iyā$ *hathūāra, hathiyāra*
 $e + u$ remains *amteurī*
 $o + a > o$ *thodaṃ, sona, jou dhoi* (pres 3rd sing), *rigom*, but
it remains in *rigohanahāra* (probably a new importation on the
analogy of verb stems ending in consonant)
 $o + i$ remains in *roi, joi*
 $aya > e$ *nesālīā*
 $ava > -au$ *gausa*

Cf Chatterji § 172

THE TREATMENT OF r

No further information is given by the MS in the treatment of r —

- $r > (1)$ $-a$ in *mālī*, (2) i in *lisu jisū isū, tisū, bhāī, sīngī*,
 (3) a in *pāṭhī, mānī, puchā*, (4) $-ara$ in *tarasa, karasanī*
Initially, the Skt lws are written with r , ru

A NOTE ON NASALIZATION

Nasal consonants as the first members of conjuncts disappeared normally leaving the preceding vowel long and nasalized Skt
ca'cuḥ > OG cāmea sandhyī > sām̐ha, etc See Phonology, p 9,
and for important exceptions see p 10 (3) (b)

In some OG words the nasalization appears in a few forms of the word but not in others this is due to the continuation of the forms which had original nasal consonant with those which had none
e.g. *citaru* and *cītaru* *citaru* and *cīntarū*—a confusion between

Skt *citta-* and *cintayati*, similarly, *mūmkai* and *mūkānā*—a contamination between *muñcati* and *mukta*

On the development of a nasal vowel when the intervocalic *-m* disappears, see p 15

In the following words the unhistoric nasalization is found *thāmpai* (probably contaminated with *stambha*), *thūmlivam*, *nīngamai* (beside *nīngamanahāra*), *pamsū*, *ām̄s*, *bām̄ha*, *vīmtai* (probably non Aryan) Cf Bloch, § 69

Loss of nasalization *sīha*, *vīsa*, both special developments, see Bloch, § 71

Nasalization of consonants *-p*, *b*, *bh* > *-m* under the influence of the succeeding nasal consonants—in the suffix *-āmanau* < Skt *āpanaka* *sugūmanau*, *sohūmanau*, *analaṣūmanau*, *ūthamana*, *lauti gāmanī* *dayāmanī*, in the suffix *-manī* < Skt *bhanitā* *bīmanī*, *trīmanī*, *mūmdam* (?) the process seems to be as follows *p b* > *v*, *bh* > *vh*, then under the influence of the following nasal, they became *m*, *vh* losing its aspiration The Pkt shows *utthavana*, *utthāvana*, *lappavana*, etc With the change Skt *bhanitā* > *ṛhanitā* > *m(h)anī*, cf M *mhanūn*, etc See Bloch, 392b, 1

THE INTERVOCALIC *-m*

The change of the intervocalic *-m* has already taken place before the date of the present MS in words where the conditions were favourable —

Treatments —

(1) *-m* remains, when preceded by any vowel except *u* *ūjama*, *jamalau*, *ūjamāla*, *īsamā*, *gāma*, *āmālā*, *gāmadīa* *ūgūmai*, *thāma*, *thāmadai*, *dāmanaum*, *jimai*, *jīmanau*

(2) *m* preceded by *-u* > *anuvāra* *bhuim sūmale tūm*

In *sūmale* the *anuvāra* (which apparently means nasalization of the vowel in these instances) is written on the first member of the vocalic group *-umū*, while in *bhuim* it is written on the second, *-uim*

> zero *ṣoinī*, the *anuvāra* seems to have been omitted in this case as the following *-n* sufficiently nasalizes the *-i*

> *um* in *nihuntrai*, if the derivation of this word is correct, the course of development seems to have been *m* > *-i-* > *um*, the *h-* being adventitious The relation of OG *kulaum* with Skt *komala* is doubtful

Note—Owing to the auxiliary nature of the words, -m was early changed to mv in Apbh in *emra*, *jemra*, etc This -m > m in OG *jima tima* etc

For the treatment of m in Apbh see Jacobi, pp 5-6, Ludwig, p 64, § 45

Nouns

GENDER

The gender of nouns in OG is generally the same as in Skt, e g *ghodā m kāmā n vata f*

But in the following nouns it is changed *amsi f* (Skt n), *sāsi f* (Skt m) *agṛ f* (Skt m) *gāmthi f* (Skt m), *īāta f* (Skt m), *bāmha f* (Skt m) *sāmda f* (Skt m), *hūnga f* (Skt m n), *īara f* (Skt m n) *gama n* (Skt m), *sapa f* (Skt m ?), *mūmdam n* (Skt *binduh m*)

In *amsi sāsi āgṛ gāmthi* it seems that this comparatively small group of m n nouns was assimilated to the large one, as nearly all nouns in ī preserved in OG are feminine

The ending *a* in Skt *īartmā* was probably a source of confusion of its gender with the large group of fem nouns ending in *ā*, especially when *a* became *ā*

bahuh was already replaced by *bāhā* in Pa, *sāmda* seems to have come from Skt *khanduh m*, and *hūnga* comes from Skt *hūnguh m n*, and their genders seem to have been changed on the analogy of words like *cañcuh f*

īara comes from Pkt *varā*, which presupposes the existence in Skt of a word like **īārā* *gama* was probably under the semantic influence of a group of words having the similar sense e g *nagara*, *pallana* *sthāna*, etc *sapa* seems to be a new creation from *khappai* Skt *īsapya*, but that does not explain the fem gender *mūmdām* seems to be a non Aryan word hardly related to Skt *binduh*

NUMBER AND CASE

OG has the following cases Direct, Oblique, Instrumental, and Locative It has two numbers, Singular and Plural It distinguishes these categories by the following distinct forms (1) Dir sg, (2) dir pl, and obl sg and pl, (3) inst sg (4) loc sg, (5) inst pl and loc pl In some types two or more of the above forms are the same, thus reducing the number of forms in such types to four or three

The following scheme has been adopted for the purpose of classifying the declensions of nouns —

1 The Skt -a type, in which the consonantal element between the last two vowels remained, e g *hātha*

1 (A) The Skt -a type, in which the consonantal element between the last two vowels disappeared thus bringing together the last two vowels This group is subdivided in accordance with the nature of the ending vocalic group —

(i) the -aka type, or the nouns which end in -au (or -aum)
in OG *ghodau*, *galaum*

(ii) the -āka type *vāu*

(iii) the -ika type *dhanī* (Skt *dhanika*)

(iii) (a) the enlarged -ika type ending in -īu, e g *vānīu* (Skt *vānīd* enlarged)

(iii) (b) the enlarged -ika type ending in -iu, e g *jisiu*, *bhariu* (Skt *bharita* enlarged)

(iv) the -uka- type *ālasū* (Skt *ālasuka*-)

(iv) (a) the enlarged -uka type ending in -ūu, e g *ladūu* (Skt *latuka* enlarged)

2 The Skt -ā type in which the consonantal element between the last two vowels remained *vāta*

2 (A) The Skt -ā type in which the consonantal element between the last two vowels disappeared, bringing them together it is subdivided in accordance with the nature of the ending vocalic group —

(i) the -āā > -ā type e g *mā*

(ii) the -iū type e g *līdī*

3 The Skt -i type e g *bhītī*

3 (A) The Skt -i type in which the consonant between the last two vowels disappeared e g *rai*

4 The Skt -ū type e g *cāmca*

1 The Skt -a Type *lātha*

These are the nouns in which the consonantal element between the last two vowels still survived This type has one form for dir and obl sg and pl one for inst and loc pl, and one each for inst and loc *सः* This class consists of masculine and neuter nouns Compare the following forms —

	Skt	Pkt	Apbh	OG	MG
n m sg	<i>hastāḥ</i>	<i>hattho</i>	<i>hatthu</i>	<i>hatha</i>	<i>hath</i>
nom pl	<i>hastāḥ</i>	<i>hatthā</i>	<i>hattha</i>	<i>hatha</i>	<i>hath</i>
acc sg	<i>hastam</i>	<i>hattha</i>	<i>hatthu</i>	<i>hatha</i>	<i>hath</i>
acc pl	<i>hastān</i>	<i>hatthā</i>	<i>hattha</i>	<i>hatha</i>	<i>hath</i>
gen sg	<i>hastāya</i>	<i>hatthassa</i>	<i>hatthaha</i>	<i>hatha</i>	<i>hath</i>
gen pl	<i>hastānam</i>	<i>hatthāna</i>	<i>hatthaham</i>	<i>hatha</i>	<i>hath</i>
inst sg	<i>hastena</i>	<i>hatthena</i>	<i>hatthem</i>	<i>hathī</i> <i>prathanam</i>	<i>hathī -e</i>
inst pl	<i>hastebhiḥ</i>	<i>hatthehi</i>	<i>hatthehi</i>	<i>der e</i>	<i>hathe</i>
loc sg	<i>haste</i>	<i>hatthi</i>	<i>hatthi</i>	<i>hathi</i>	<i>hathī hathe</i>
loc pl	<i>hastesu</i>	<i>hatthesu</i>	<i>hatthehu</i>	<i>talave</i>	<i>hathe</i>

Note—The MG loc sg *hathī* is replaced by the new analogical form *hāthe* although it remains in a few stereotyped expressions e.g. *hāthī aiyū* came to hand, i.e. was found, etc

	Skt	Pkt	Apbh	OG	MG
nom and acc sg	<i>karyam</i>	<i>kajjam</i>	<i>kajju</i>	<i>kaja</i>	<i>kāj</i>
nom. and acc pl	<i>karyāḥ</i>	<i>kajjāḥ</i>	<i>kajjam</i>	<i>kaja</i>	<i>kāj</i>

Notes —

Nom sg mas for the change $o > u > a$ see Phonology, p 4

Acc pl mas for the change $\bar{a} > a$, see Phonology, p 4

Gen sg and pl for the changes $a + a > a$, $\bar{a} + \bar{a} > a$, see Phonology, pp 4-5

Inst sg for $ena > im > i$, see Phonology, p 74

Loc sg for $e > i$ see Phonology, p 4

Inst and loc pl for the changes $e + i$, and $e + u > e$, see Phonology, p 7

The OG acc sg is derivable from Pkt *hattham* and Apbh *hatthu*, see Phonology, p 4. The latter is not the phonetic evolute of the former, but is analogically made up from the nom sg Apbh *hatthu* on the analogy of the pl thus Apbh nom pl *hattha* acc pl *hattha* nom sg *hatthu* acc sg *hatthu*.

The nom and acc pl n is certainly analogically imported from the sg form thus sg *hātha* pl *hatha* sg *kāja* pl *kāja*, in which case the Apbh *kajju* may be an OG form introduced in the Apbh.

The inst sg in *i*, which generally appears before a postposition like *Larī* etc, is further strengthened by the addition of another *-im* when that form has to stand alone unaided by a postposition, in this instance, then the inst sg form ends in *im*. All Skt lws together with the OG words of this type are declined on this model.

The voc sg form is identical with the nom sg form, but in pl the Apbh particle *ho* which follows the noun in the voc case in Apbh,

has been incorporated with the preceding word in OG. Thus Apbh *lol a ho* > OG *loko*, similarly *bhaiyo*, *uttamo*. This voc pl termination *o* is extended as a general pl suffix in MG to form pl of all nouns in all cases e.g. *hūtho*, *pago*, *chokrāo*, etc.

References.—For the Pāli forms, which are not quoted here, see Geiger, §§ 78-9. For the Pkt and Apbh forms, see Pischel §§ 363, 364, 366a, 366b, 368, 370, 371. Cf Bloch, §§ 182, 183, 185-7. Cf Chatterji, pp 740-763, also §§ 508-9.

Illustrations from the Text —

Dir sg and pl forms *ajasa*, *ajāna*, *anayasa*, *aiśāsa*, *ātha*, *ulhambha*, *uchūha*, *ūjama*, *ūjamāla*, *ūdega*, *ūsāsa*, *ūmta*, *ūmbara*, *kapūra*, *karanahāra*, *kāna*, *kūla*, *kīdā*, *lesa*, *gausa*, *qadha*, *ghāya*, *ghāmta*, *cautha*, *cheha*, *jasa*, *jīva*, *nīsata*, *nīsāsa*, *padaha*, *pahara*, *paga*, *ṭīpala*, *phedanahāra*, *bājavata*, *bāpa*, *bīhakana*, *bola*, *bhara*, *bhāta*, *mamdarāda*, *māsa*, *rāya*, *rāmka*, *rīsāla*, *vada*, *varasa*, *varasāta*, *vaha*, *vāgha*, *vināsa*, *vīsāsa*, *vesa*, *lāsa*, *sāra*, *sīha*, *hūtha*.

Obl sg and pl forms *ajāna*, *ūjama*, *ūmdira*, *karanahāra*, *kumānasa*, *pahara*, *paga*, *ghāya*, *bāpa*, *bola*, *bhūmda*, *mānasa*, *rāya*, *varasa*, *sūpa*, *sīha*, *hathīūra*, *hūtha*.

The Skt lws for these case forms are too numerous to be quoted here.

Inst sg forms ending in -i *hūthi*, *īādyi*, *jīvi*, *vacani*, *prakūri*, *bhogi*, *divesi*.

ending in -um OG *pāhānum*, *bhārium*, *bhūlum*, *sādum*, *tesum*, *vadapanum*, *vāghum*, *kājum*, *prānum*, *balum* (adv.), probably < *balum*. Skt lws *ūdegum* (an early lw.), *vacanum*, *snehum*, *rūpum*, *yāuvānum*, *divasum*, *parinānum*, *śreyum*, *pratibodhum*, *putrum*, *prakārium*, *bhānum*, *arayanum*, *balum*, *purusum*, *mohum*, *ādarum*, *śilum*, *nānum*, *tapum*, *divasum*, *bhātum*, *gamdhum*, *sulasum*, *ītarogum*, *ahamkārium*, *drstūmti-im*, *śokum*, *sūtrakārium*, *madum*, *cirahanum*, *sahajum*, *kūranum*, *manum*, *rogum*, *lokum*, *snehum*, *bhayum*, *niscum*.

Loc sg forms OG *muhi*, *ghari*, *kūji*, *āvani*, *pajūsani*, *āgali*, *kuli*, *lālī*, *dukālī*, *varasūti*. Skt lws *sugālī* (an early lw.), *dhani*, *samayi*, *sthānaki*, *adhikāri*, *dini*, *unmārgi*, *īsetri*, *lūbhi*, *loki*, *garbhi*, *moksi*, *bhāti*, *bhayi*, *īcāri*, *mastaki*, *īarmi*, *mārgi*, *īsani*, *pramūdi*, *īdesi*, *mahārūji*, *mamdapi*.

Inst and Loc pl forms inst pl OG *karanahūre*, *lāse*, *īatale*, *bhamdāre*, *tarase*, *dere*, loc pl OG *kūje*, *paje*, *talāte*, lws

sthānāle, bhāle, samudre, dīvase, mārge, doṣe, palpopame, pramāde, guṇālkāre, aṭicāre, karlavye, upasarge, samūhe, ācārye, loḷe, tīrthamkāre, rājapuruse, sahasre, guṇe, nagare, vāṭane, bhoge, ṛṣīsiare, śiṣye, dhane, punye, vacane, kālīkācārye (pl for respect), *sulke, rājāne, atigrhe, larme tapasamjame*

1A (1) *The aka Type ghodau*

Note—The *l* in *-aka-ika, ula* etc, used throughout in the chapter on Nouns in this study, means a single consonant between the two vowels which disappeared in later developments "

By the subsequent disappearance of the single consonant from between the last two vowels the vowels were brought together and they developed differently from the *hātha* type. It is also on this model that the enlarged types are declined. Thus this class is the largest in the OG nouns. Under it come some OG words derived from Skt without an enlargement, e.g. *sau*, the enlarged type where *-aka* was added in the Skt stage, e.g. *mastaka-, ghotaka, kālaka*, etc, and the enlarged adjectives like *dhaulau*, the enlarged pres participles, like *karatau*, some of the enlarged past participles, like *vinathau*, the enlarged pot participles, like *karuṇau*, a few enlarged genitive pronominal adjectives, like *māharau*, and a few postpositions, like *nau, tanau* (probably enlarged)

This suffix is found in increasing number in Pkt and Apbh stages. It appears in still greater number in OG. In a great many cases the suffix is doubtless only a late addition, long after the disappearance of the intervocalic *l*, e.g. we have no evidence for the existence of the Skt **māritayaka* or even Pkt **māritavao* to explain the OG *māritau*. *māritau* is evidently a late creation from *māritā*, which does not distinguish gender like *kālau*.

For participles and their forms, see p 50, for pronouns, post positions, and their forms, see pp 30, 56 and the Index. Only adjs and substs are considered here, though the same holds good generally for the participles, pronominal adjs, and the postpositions.

This class is composed of mas and neut nouns, the corresponding fem nouns end in *ī* (class 2a (u)). It has the following distinctive forms (1) dir sg, (2) dir pl, obl sg, obl pl, (3) inst sg, (4) loc sg, (5) inst pl, loc pl.

1 A few Skt lws are also declined on this model after an *-u* has been added on at the end.

Forms —

	-aka type subst mas		aka type subst neut	
	sg	pl	sg	pl
dir	divau	divā	pisauṃ	gūmchalām
obl	divē	divā	āuṃ	āuṃ
inst	muhamṭam		pāsam	doraḍe
loc	chehaḍas	tāne	pasa	pāse
	-aka type adj mas		-aka type adj neut	
	sg	pl	sg	pl
dir	ghana	ghana	ghanaṃ	ghanaṃ
obl	ghanā	ghanā	kuḍa	ghanaṃ lētalā
inst	ghanai	ghanai	ghanai	ghanai
loc	ghanai	ghanai	ghanai	ghanai

Dir sg m Pkt -ao > -au, see Phonology, p 6

Dir pl m -aū > -ā, see Phonology, p 4

Dir sg n -aam > -aum, see Phonology, p 5

Dir pl n -a + āni > āim > -āṃ, see Phonology, p 5

Obl sg m n Pkt -aassa > Apbh -aaha > OG ā, see Phonology, p 5

Obl pl m n Pkt aānam > ām or ā, see Phonology, p 5 and the note under it

Inst sg -a + ena > -aim or ai, see Phonology, p 5 and the note cited above

Inst pl Pkt -a + ehi > e, see Phonology, p 7

Loc sg -a + e > ai, see Phonology, p 5

Loc pl -a + esu > -e, see Phonology, p 7

Note—The acc sg m was made analogically from the nom sg m in the Apbh stage, thus —

nom pl ghodā nom sg ghodau
acc pl ghodā acc sg ghodau

Adj inst sg a general form, otherwise when it stands alone or is following a noun it shows the inst sg form in -aim, the frequent cases of this kind are the participles

Illustrations from the Text

Dir sg m OG subst uthau, ekadau, gadlāroḥau, dīmbau muhamṭau, varau, vāsau, vārau, silau, samthārau, adjs anerau, asīmau, āgilau, āpanau, uchau, utūvalau, uparūṭlau, ūpāharau, ūsanau, ekalau, etalau evadau, chavau, kūtayau, gūdhau, gūdherau, qumau ghanau, jamalau jogu, thūlau, dūhau duhulau, dhūlau, dhūkadau, tochedau, tloḍau, dīvau, dūbalau, dohīlau, dīaulau, natāvau, pāachau, pelau, bāpūdau,

bījau, bokadau, bhalau, marlau, mātau, mohalau, motau, iadau, iahilau, rūlau, vālhau, saurau, sarau, saghalau, sarīsau, sācau, sāmhaui, sūdhaui, sohāmanau, hīādūbalau, hīnau In the following the *au* > -*u* *aneru, jogu, mātū, saru*, it will be seen that they have the long forms also Skt lws *adhikau, adhikerau, anamtau, ekamanau, ketalau* (OG ?), *jayaramtau, kūnau, phodau, bokadau*

Dir sg n OG subst *āūsau, āpanapau, gahilapanau, gūdalaui, gumchalaui, dahulapanau, talaui, dayāmanāpanau, pūsau, lākadaui, lugadaui, lesau, lohadaui, hūm, huui*, OG adjs *anatochadaui, adhalaui, aneraui, āpanau, āsau, āmtaraui, uchaui, ūjalaui, ūpaharaui, ūmdaui, ekalaui, etalaui, kisui, kūlaui, kūdaui, ganaui, gādhaui, ghanaui, ghaneraui, cīkanaui, cosaui, chānaui, jājaraui, jīmanaui, jhājheraui, dabaui, dāhaui, dhīlaui, tanaui, tetalaui, trījaui, thodaui, motaui, rūdaui, lūsaui, saghalaui, sarīsaui, sācaui, sāmhaui, hīnaui, dayāmanauhi, dohilaui, naraui, pagalaui, pahilaui, pādharau, pūraui, bījaui, bhalau, marlau, māyaui, goyaui, māharaui, mūlagaui* In the following the *aui* > -*ui* *aneri, saghalui*, it should be noted that they have the larger forms also

Dir pl m *āgilā, āpanā, ekalā, etalā, eharā, kālamuhā, gūdhi, ghanā, jevadā, dhīlā, tanā, thodā, dohilā, nā, narā, pīrāyā, bījā, bhalā, bholā, mākhlā, mūlagā, motā, rūdā, iadā, iāmkā, saghalā, sarīśā, sohāmanā, sohilā, betā, pherā, pātālā, pasaiādū, celā, māsā, mākchā, bhāmgā*, Skt lws *adhīlerā, anamitū, kājagarū*

Dir pl n adjs : *ancrām, ādām, āpanām, urahām, etalām, gādhi, ghanām, chānām, jānītām, jūnām, dhīlām, tātām, tāharām, dohilām, dhaulām, pūrām, bījām, bhalām, marlām, māharām, motām, rūdām, vicilām, visamām*; subst *sagām, ghūmcalām, pātrām, vicālām, mīmdām, bāranām, pāradīārām, pānadām*

sg and pl mas *anerā, āgilā, āśā, ekalā, eharā, kūdā, ketalā, ghanā, cauthā, bhūlā, judatā, tāharā, thodā, narā, pūrā, bījā, bhalā, bhūlā, bholā, mātū, motā, rūdā, vicilā, visamā*; substantives *ārīsā, āmbā, unhālā, ghōlā, kūchabā, lālasoriyā, jamārā, dosā, thāmbhā, dīvā, dīhādā, natārā, pampotā, pāsachā, betā, līhālā, salalā, silā*, neut *āūsā, āpanā, āpanapā, āmālā, ulasā, etalā, gūdhi, gumchalā, cosā, talā* The following have the nasalization preserved, or more probably reintroduced

in them *ghanām*, *nām*, *motām* More examples *tūmbadā*, *trījā*, *thodā*, *nā*, *nīlā*, *nā*, *pārakā*, *piyārā*, *pūrā*, *bījā*, *bhcgā*, *vicālā*, *rūdā*, *lugadā*, *lesā*, *śotū*, *sarū*, *sāmdā*, *sagā*

Note—The three forms *ghanām*, *nām*, *motām*, cited above, show the beginning of the analogical process by which the obl and dir pl were given the same form on the model of mns nouns This form is now fairly common in MG thus, MG obl sg n *motā*, but obl pl n *motām*

Inst sg m n substs *muhudaim*, *hiyaim*, *muhamtaim*, *āpanapaim*, *nisthurapanaim*, *śulhalapanaim*, *dīnapanaim*, *ādarapanaim*, *garūāpanaim*, *sarūgapanaim*, *nīsatapanaim*, *lobhīpanaim*, *nirbhayapanaim*, *rāūdrapanaim*, ending in -ai *hiyai*, *lākadaī*, *lohadaī*, *vāmsalaī*, and the lw *gurukularūsai*, adjs *gūdhai*, *ghanai*, *saghalai*, *ūmcai*, *motai*, *nūnhai* *śotai*, *cosai* *cīkanai*, *āpanai*, and the lw *anamtamai*, ending in -aim *ghīnaim*, *ūpanaim*, *rūdaim*

Loc sg m n . *āpanai*, *charai*, *gūdhai*, *ghanai*, *thodai*, *cīkanai*, *cosai*, *nai*, *māharai*, *lākadaī*, *motai*, *vūsai*, *vāmsalaī*, *rūdai*, *lohadaī*, *vicilaī*, *śotai*, ending in -aim *āpanapaim*, *etalaīm*, *kārana panaim*, *garuāpanaim*, *jattapanaim*, *dāhaim*, *naim*, *nirbhaya panaim*, *pāsaim*, *pūhaim*, *muhamtaim*, *muhamdaim* *vicilaīm*, *rūdaim*

Inst pl *śāsade*, *tarase saghale*, *bāle*, *anere*, *thode*, *ghane*

Loc sg *chekhadaī*, *samthārai*, *ūdhanai*, *pūmyarai*, *hiyai*, *thāmadai*, *āūsai*, *viḥānai*, *tāmtanai*, *sagai*, *nai*, *āpanai*, *rudai* *śarai*, *pūmcamai*, *motai*, *sūmhai*, *chekulaī*, *ūmcai*, *ūmcehai* *vicilaī*, *hīnai*, *hīnerai*, *mulagai*, *ūjalai*, and the Skt lws *narakāvūsai*, *pūrvilaī*

Loc pl *thode*, *saghale*, *ghane*, *bāle*, *lāle* *rāle*, *ekate ne pūchale bāle*, *pāse*, *śāsade*, *tūne lane*

1A (ii) The -ā'ā Type

Dir sg *vūu* (Skt *vūtah*) Inst sg *vūm* < Pkt *vūena* Inst pl *vūr* < Pkt *vūehi*

1A (iii) The -ika Type

-io > -ī, see Phonology, p 6 Also *iam* > -ī, see Phonology,

p 6

Dir sg *dhanī m*, *lolī n*, *ghī n*, *bhāī m*, *bhīārī m*, *karasanī m*, *rayarī m* (Pkt lw), *pīnī n*

Dir pl *karasanī m*, *pānī n*

Obl sg *dhanī*, *bhāī m*, *karasanī m*, pl *dhanī*, *karasanī*, *pānī n*

Inst and loc pl *karasanīe* Inst sg *pānūm n* < Pkt *pānīena*

The long vowel *ī* is carried through in case forms

1A (iii) (a) The *ika* Type (enlarged) in *-īu*

Nouns of the *ika* type (just described on p 23) otherwise like fem in *īu* were enlarged by the addition of *u* in OG, and declined like the *aka* (*ghodau*) type forms —

Dir sg *īānīu m*, *paīum n*
pamsīu m

Dir pl *talīām n*

Obl sg and pl *vanīa m*, *gāmadīa m*, *pamsīū m*, *hāthīā*, also
hāthīya, *sasasūmtīām n*

Inst sg *hāthīum m* Inst pl *hāthīe*

Note—The case endings of this type are analogically transferred from the *aka* type

Loan words

Dir sg *mas abhāgīu*, *alpārthīu*, *khusīu*, *vivekīu*, *trīdamīu*,
duhkhīu, *rūpiu*, *samsārīu* *vyavasāīu* *susadāīu*, *sukhīu*, *lobhīu*,
rūpīum n

Dir pl *mas rogīā*, *lobhīā*, *rupīa* *upavasīa*, neut *rūpīām*, also
rupīyām

Obl sg and pl *līlvisīā*, *rogīā*, *cārutrīā*, *patangīā*, *rūpīā*

Inst sg *rupī*, pl *asamjāme*, *cārutrīe*, *pramadīe*

Loc sg *rupī*

1A (iii) (b) The *ika* Type (enlarged) in *īu*

Most of the past participles in *m* and *n*, together with a few pronominal adjectives, have this ending. They are declined exactly like the previous type with only this difference that the penultimate *i* is short in all the forms of this type and consequently the semi-vowel *y* tends to develop between the *i* and the *-ā* in the dir pl and obl forms

Forms

Dir sg *mas jīsiu* *tīsiu*, *līsiu* *īsiu*, *hāthīu*, neut *jīsium*, *tīsium*,
līsium

Dir pl *mas tīsiya*, *līsiya*, *īsiyī*, neut *īsiām* or *īsiyam*

Obl sg and pl *tīsiya* or *tīsiā*, *līsiyā* or *līsiā*, *īsiyā*

Inst sg *kisii*, *isii*, *tarasium*, loc sg *isii*, *kisii*

Inst pl *isie*, but *tarase*

Past participles for the forms see p 52

Note—All the case forms of this type are analogically transferred from the *-ala* type

1A (iv) *The -ula Type*

uo > *ū*, see Phonology, p 7 Forms —

Dir sg and pl *ālasū* mn, *vārū* mn, *chorū* n, *iasū*

Obl sg *ālasū*

Inst and loc pl *lūc*

Note—The inst and loc pl *lūc* seems to be a phonetic evolute of the Skt forms *lūpena* and *lūpesu*

1A (iv) (a) *The Enlarged ula Type*

The *-ula* type was enlarged by the addition of *u*, and declined like the *-ala* type in OG Forms —

Dir sg mas *kaduū*, *garūū*, *pāduū*, *mūū*, neut *kadūūm*, *garūūm*, *pādūūm*

Dir pl mas *kadūā*, *pādūā*, *jūjūā*, neut *kadūām*, *pādūam*

Obl sg and pl *pādūā*, *mūā*

Inst sg *pādūi* Loc pl *jūjūe*

Note—All the forms of this type are analogically transferred from the *ala* type

Loan words

Dir sg m *hitūū*, pl *hitūā*, *ahitūā*, sg n *ahitūūm* *hitūūm*

Obl sg and pl *anahitūā*, *ahitūā*, *hitūā*

Inst pl *sūdhūc*, loc sg *hitūi*

Note—It may be noted that the inst and loc forms of the types *ika*, *-ula* do not differ from the corresponding forms of their enlarged types, as the last two vowels in the *ika* and *uka* types developed into a long vowel to which the terminations were super added thus arriving at the same result as in the inst and loc forms of the enlarged words. The real difference between the two groups is in the dir and obl cases only

References—For the extended forms in M, see Bloch §3 191, 193 194 For the extended forms in B see Chatterji §§ 495-6

showing this ending in this MS. In the contemporary literature there is quite a number of lws with this inst sg and loc sg ending. See GOS, No ॡॡ, p 97, line 14, *sabhām*, this seems to be the old loc termination, *āyām*, preserved in lws only, while to the OG words which came to end in -a the imported termination was added.

2A (u) The *īā* Type *kīdī*

For $-i + ā > ī$, see Phonology, p 6

Under this class come those nouns of the fem gender to which -*kū* was added in the Skt stage, or which were extended in one of the later stages. This is the fem class as contrasted with m n -*aka* class. It has only one form, viz -*ī* for all cases and numbers excepting that -*m* and -*e* are super added to nouns (and also to adjs used as nouns) for the sg of inst and loc, and for the pl of inst and loc respectively. There seems to be no further extension of this class, as is the case with the *ī/a* and *uka-* classes.

This general fem termination is found after substs, adjs pres, past, pot participles, pronominal adjs, etc. Forms —

Dir sg and pl *anerī, saghalī, kīdī, asadāvasadī, āpanī, ehalī etalī, laudī, lautīgāmanī, kūgīnī, ghanī, ghāmtalī, corī chamasī, chālī, thkurālī, dhīlī, dhūkādī, tanī, trīmanī, thāmpānī, thodī, dubalī, dohlī, nadī, parālī, pahālī, balī, rūdī, rūvadī, mālī, mūlagī, bhalī, bīmanī, bāmdhanī, vūdī, vūmkī vīsamī sarī, samarthālī, sarīsī, sūcī, hathelī*, lws *anamtagunī anamtī*

Obl sg and pl *anerī, saghalī, āpanī etalī, kīdī ghanī*

Inst sg subst *āṃgulīm, cauṃsīm, rānīm, vīmāsanīm*

Inst sg adj *saghalī, āpanī, sūcī, pūchulī, rūpinī*

Loc sg subst *ājānīm, pūṃm, nagarīm*

Loc sg adj *rūdī, pūchulī, rūpinī*

Inst pl subst *āṃgulī, kīdī, amteurī vīdyādharī strī*

Inst pl adj *ājīlī, rūpinī* Loc pl subst *nadī* (Skt lw)

In the following the adjectives follow the nouns, and so have the termination added on to them, while the preceding noun has none. *āpanīm* loc sg, *nūthīm* loc sg

For the forms of the participles see participles

3 The Skt *ī* Type

Nouns in which the consonantal element between the two vowels still remained. This class consists of nouns many of which were fem in Skt, while some of which were reduced to fem in later stages. See

Dir sg and pl *bāmha* (already *bāhū* in Pā), *hīnga*, but *guru* (lw ?)
 Inst sg *cāmcaum*, *gurum*, pl *gure*

Note — *-u* > *-a*, see Phonology, p 4 There seems to be some indecision as to which class should form the basis of analogy for forms of these words *guru* being m is declined like mas noun in *-a*, but *cāmca* changed to f is declined like f forms in *-a*

Cf Jacobi, p xiii, b, pp 12-13

Adjectives

Adjectives do not differ from substs as regards their case and number forms, excepting in the few points noted on p 21 As adjs, as opposed to substs, they have three different forms to distinguish three genders: *motaum* m, *mofī* f, *motaum* n This is true for a large number of cases, but there are a few adjs which have the same form for all the three genders They generally end in (i) *-ī*, *-ū*, or *e*, e g *vūrū*, *vasū*, *ālasū*, *bhāre*, and in (ii) *-a*, e g *rāmka*, *ujamāla*, *sūdha*, *gūjha*, the semi-adjectival group ending in *-hāra*, e g *karanahāra*, *lenahāra*, *denahāra*, etc, and the numerals used before substs, e g *pāmca*, *dasa*, etc On the analogy of this unchanging type, lws from Skt are taken which show no change for gender e g (i) those ending in *-ī*, *-ū* and (ii) *-a* E g those ending in *-ī* *lalyānakārī*, *anavīnīsī*, *aiuekī*, *sukhī*, *duhlhī*, *upavāsī*, *pāpī*, in *-u* *bahu*, in *-a* *kāraka*, *rūpavanta*, *tejavanta*, *madhura*, *gambhīra*, *capala*, *nindya*, *kurūpa*, *pūjya*, *kuṭīna*, *akulīna*, *sukumāla*, *bhaviya* Attempts have been made to differentiate genders by adding *-u* to the mas and *-um* to the neut, leaving the form *-ī* unchanged for the fem Ex *pāpīu*, *abhāgīu*, *rūpīu*, *lutūu*, cf the similar enlargements to the OG words on p 24 In two cases the semi adj *karanahāra* appears as *karanahāri* before the fem subst

A list of OG adjs (a) unenlarged *jāna* *gūjha* *rāmka* *dhīra*, *rīsūla*, (su) *kumāla* (b) enlarged, those ending in *au* m, *ī* f, *um* n *thodau*, *ghanau*, *sāmhaui* *radau*, *bahalaui* *rūdaui* *cihungamaui* *mūlagau*, *narau*, *kālagarau*, *thālau*, *vāmka*, *dāhaum*, *anatochadaum*, *sācaum*, *nīlū*, *kālū*, *dohīlaum*, *cičilaum*, *ūgīlaum* *ūyalaum* (c) enlarged, ending in *-īu*, *-ūu* *pūlīu*, *kadīu*

Comparison — Skt *-atara* > Pkt *-ayara* > *-era* in OG, and was extended to *-erau*, thus, Skt *ghanatara* > Pkt *ghanayara*, OG *ghanerau*, similarly, *ghājherau*, *gūdherau*, *adhakeraum* n, *kīneraum* n But these forms have no regular comparative sense in MG, though

in OG it is used in that sense. There is no special form for the superlative degree in OG, and that relation is shown in a different way with the help of the comparative form. Examples —

Positive *mābāpa nau sneha gādhau* 'Great is the love of the parents'

Comparative *teha pāham chorū nau sneha gādherau* "As compared with that the love of children is greater"

Superlative *teha pāham bharyādika nau sneha atihim gādherau* "As compared with all of them, the love of wife and others is by far the greater"

Note —MG has no special forms for comparison, the above forms are mere adjs in character. MG uses *adhāre* "more" for the comparative and *sau thī* "out of all" for the superlative.

References —For forms in Gurjara Apbh. see Ludwig, pp 57-9. Cf Dr Tessitori, *IA*, vol xiii, pp 181-6, 213-16, vol xiv, pp 5-6.

Pronouns

The VS has (1) personal pronouns, viz *haum*, *taum*, (2) the demonstrative pronouns, viz *e*, *te*, (3) the relative pron, viz *je*, (4) the interrogative pron, viz *kauna*, *sum*, (5) the indefinite pronouns, viz *loi*, *aneraum*, (6) the reflexive pron, viz *āpanapaum*, (7) miscellaneous pronominal forms.

Almost all of them, except the prons of the 1st and 2nd persons and the reflexive pron, are also used in adjectival function, that is, they precede the substantives they qualify. The reflex pron has a different adjectival form, viz *āpanaum*.

Beside this group there is a large number of adjs formed from the pronominal roots, e.g. *jetalau*, *tetalau*, *jeharau*, *jisuu*, etc, which, though declined like adjs of the *-ala* type in *mas* and *neut* and like *ilā* type in *fem*, will be treated here.

There are, lastly, a few adverbs formed from these pronouns which will be given below.

THE PERSONAL PRONOUNS

The 1st and 2nd Persons

These two have parallel forms —

	1st person		2nd person	
	sg	pl	sg	pl
Nom	<i>haum</i>	<i>hum</i> , <i>humi</i>	<i>taum</i> , <i>tum</i>	<i>tumhe</i>
Obl	<i>mujha</i>		<i>tujha</i>	
Inst	<i>maim</i>	<i>miim</i>	<i>taii</i>	<i>tumhe</i>
Obl gen	<i>mā(haraum)</i>		<i>tu(haraum)</i>	<i>tumhā(rau)</i>

- haum* < Apbh *haum* < Pkt *ahaam*, enlargement with -a of Pkt Pa *aham*, Skt *aham*. It is the usual form. *hūm* and *hum* (only once) are (unemphatic ?) developments of *haum*, cf MG *hū*.
- taum* has replaced older *tūm* (after the 1st pers *haum*) < Pkt *tumam* < Skt *t(u)ram*. The alternative *tūm* may be the survival of the older form or more probably (like *hūm* < *haum*) a later development of *taum*.
- amhe* Originally an inst form (parallel with the 2nd pers *tumhe*) < Apbh Pkt *amhehum*, Pa *amhehi*. The Pa Pkt Apbh nom pl *amhe* formed from *asmān*, etc (after the nom pl of other pronouns like *jé*, *té*, *lé*) would become **amhi* in OG. *amhe* was substituted for **amhi* probably on the analogy of the passive construction of the past tense. Cf similar replacements in II *maī* (= OG inst sg *mam*).
- tumhe* Inst pl (parallel with 1st pers *amhe*) < Apbh Pkt *tumhehum*, Pa *tumhehi*. The OG nom pl form Pa Pkt Apbh *tumhe* would be **tumhi*, which was replaced by *tumhe* prob for the same reason as **amhi* was replaced by *amhe*. See above. See Bloch, p 110.
- mam* Skt Pa *mayā* > Pkt *mac*, *mai*, the Apbh and OG *mam* owe their realization to the analogy of substs.
- tam* Skt *tayā* > Pa *tayā* > Pkt *tac*, the Apbh and OG *tam* seems to have got the nasalization on the analogy of substs.
- mujha* Skt *mahyam* > Pkt *mujha*, the *u* is an importation from *tujha*.
- tujha* Skt *tubhyam* > Pkt *tujha*, where *jjh* from Pkt *majja* replaces -*bh* < *bhy*.
- mā* Skt Pa Pkt *mama* Apbh *maha* > *mā* + the postpos *harau*. See *tā*.
- tā* Skt Pa Pkt *tara* > Apbh *tau* + *harau* (cf *ghodau* dir., *ghodī* obl before a postpos).

Note—*mā* and *tā* are used only before one postpos viz *harau*, while *mujha*, *tujha* are used before all others.

tumlārau *tumlaha* + *larau*

References—Geiger, § 101, Fischel, §§ 415-420, Bloch, §§ 207-210, Chatterji, §§ 537-553.

THE PRONOUNS *e*, *je*, *te*

Forms —

	<i>e</i>		<i>je</i>	
	sg	pl.	sg	pl
Dir	<i>e</i> (emph <i>eha</i>)	<i>e</i> (emph <i>eha</i>)	<i>je jam</i> (n)	<i>je</i>
Obl	<i>e</i> (emph <i>eha</i>)	<i>e</i> (emph. <i>eha</i>)	<i>jeha</i>	<i>jeha jīham</i>
Inst	<i>inaim</i> (m n)	<i>ehe</i>	<i>jīnaim</i> (m n)	<i>jeha jīham</i>
Loc	<i>inaim</i> (m n)		<i>jīnaim</i> (m n)	<i>jeha jīham</i>
	<i>te</i>			
Dir	<i>te</i> (emph <i>teha</i>)	<i>te</i> (emph <i>teha</i>)		
Obl	<i>teha</i>	<i>teha tīham</i>		
Inst	<i>tīnaim</i> (m n)	<i>tehe</i> (m n)		
Loc	<i>tīnaim</i> (m n)			

Note—Forms not shown to belong to any particular gender belong to all genders. Pronominal and adjectival forms are the same, excepting the loc and inst sg forms which lose their nasalization when used adjectivally. *īnī* is the inst sg f form of the adj *e*, cf the similar treatment of adjs p 29

Dir sg pl *e* Skt nom sg *esah* m, *esā* f, *etat* n, pl *ete* m, *etāh* f, *etān* n, acc sg *etām* m, *etām* f, *etat* n, pl *etān* m, *etāh* f, *etān* n. Pa nom sg *eso* m, *esā* f, *etam* n, pl *ete* m, *etā* f, *etām* n, acc sg *etam* m, *etām* f, *etam* n, pl *ete* m, *etā* f, *etām* n. Pkt nom sg *eso* m, *esā* f, *edam* (Śaur) *cam* n, pl *ee*, *ede* (Śaur) m, *eāo*, *edāo* (Śaur) f, *eām* *edām* (Śaur) n, acc sg *eam*, *edam* (Śaur) m f n, pl *ee*, *ede* (Śaur) m, *eāo*, *edāo* (Śaur) f, *eaim*, *edāim* (Śaur) n, Apbh nom sg *eho*, *eha* m, *eha* f, *ehu* n, pl *ei* m f n, acc sg *ehu* m n, *eha* f, pl *ei* m, *eha* f, *ehu* n

Most of the m f n forms cited above would regularly give *e* in OG. Evidently some, e.g. the neut pl, were ruled out and replaced by the mas forms, the same seems to have happened to some of the fem forms like *eao*. Thus OG *e* is more or less regular. The OG *eha* seems to be older than *e*.

Dir sg pl *je*, *te* Skt nom sg *yah* m, *yā* f, *yat* n, pl *ye* m, *yāh* f, *yān* n, *sāh* m, *sā* f, *tat* n, pl *te* m, *tāh* f, *tān* n, acc sg *yam* m, *yām* f, *yat* n, pl *yān* m, *yāh* f, *yān* n, *tām* m, *tām* f, *tāt* n, pl *tān* m, *tāh* f, *tān* n. Similarly, Pa Pkt Apbh have *so*, *so*, *su*, *yo*, *jo*, *ju* etc respectively for nom sg m and so on. None of these forms except perhaps the nom pl m Pa *te*, *ye*, Pkt *te*, *je*, Apbh *te* *je*, can give regularly the OG *je* *te*.

It seems probable, therefore, that the OG *je*, *te* are constructed on the analogy of the emphatic pron *e*, and that

they replaced and stood for all the forms of m f n, sg pl as does *e*. This replacement is partly seen even in Pkt and Apbh forms, e.g. *jo, ju* nom sg n (see Pischel, §§ 423, 425, 427). The emphatic *teha* seems to have been constructed on the analogy of *eha*.

Obl sg pl *e, jeha, teha* Skt gen sg *etāsya* m n, *yāsya* m n, *tāsya* m n, pl *etēsām* m n, *yēsām* m n, *tēsām*, Pa *etassa* m n, *yassa* m n, *tassa* m n, pl *etesam* m n, *yecam* m n, *tesam* m n, Pkt sg *cassa* m n, *jassa* m n, *tassa* m n, pl *cāna* m n, *jāna* m n, *tāna* m n, Apbh sg *jahe, jasu* m n, *tahe, tasu, tassa* m n, pl *jūham, tūham, taham* m n, the f and n forms having no *-e* in them are no good. Of the above forms, Skt *etāsya*, etc., alone can phonetically give *eha* or *e* for the sg, *yāsya* and *tāsya* having no necessary *-e*. In pl also *etēsām* alone can give *-e*, as *yēsām* and *tēsām* lose their *-e* through contamination in the Pkt stage. Thus of the two sources of the obl, namely, Skt *etāsya* and *etēsām*, the balance is on the side of *etāsya*, as the OG emph *eha* is more easily derivable from it. The possibility remains that both developed into one form. The OG *jeha, teha* seem to have been constructed on the analogy of *eha*. The rare forms *jīham, tīham* < Skt *yēsām, tēsām*, but they are ordinarily replaced by *jeha, teha*.

Inst sg *jīnam, tīnam, īnam* Skt *yēna, tēna, etēna*, Pa *yena, tena, etena*, Pkt *jīnā, tīnā, cēna*, Apbh *jīna, jini, jem tīna*. These Pkt and Apbh forms gave *jīna, tīna, īna*. The OG *jīnam, tīnam, īnam* are these old forms with the general inst sg term *-am* added on to them, as the forms **jīna*, etc., ending in *-a* seem to fall outside the general scheme of case endings in the lang. In the *ṛpōu jīna* we find the short *i*, which is probably the correct evolutive, because the relative pron is liable to come in unaccented positions and consequently its vowels are more liable to be shortened. If that is so, the OG *jīnam* with long *ī* is to be explained as a restitution on the analogy of the two similar forms *īnam* and *tīnam*. This form is generalized for all genders in OG. The fem forms of Pkt and Apbh will not explain the *n* existing in the OG forms.

Loc. sg *jīnam, tīnam, īnam* Skt *yismin, tasmīn, etasmīn*, Pa *yamhi, tamhi, eamhi*, Pkt *tammī, eammī*, etc., Apbh *jāhi, jīhi*, etc., will not give OG *īnam* etc. It seems therefore that the inst sg form was extended to the loc sg function (?)

The above forms seem more to be connected with OG *jihām*, *tihām* *ihām* (see the Index) Was it *jīna* + *-im* < Skt *-smṛin* ?

Inst pl *ehe* *jehe*, *tehe* Skt *etēbhīh*, *tebhīh*, *yēbhīs*, Pa *etehi*, *yehi*, *tehi*, Pkt *eehi* (or *-im*), *jehi* (or *im*), *tehi* (or *-im*) The term *ebhīh* > *-e* (see Phonology, p 7) in noun forms, which are generally polysyllabic, but in pronouns like the above which have two syllables we might expect a different treatment Thus it seems that whereas the *h* disappeared in polysyllabic words, it remained in short words to which the analogical *e* was added on Or they might be explained as the regular inst pl forms of the obl or more probably of the emphatic forms *cha*, *jeha*, *teha*

References —For Pa forms see Geiger, §§ 105, 107–9 For Pkt forms see Pischel, §§ 425–7 For M forms, see Bloch, § 203 For B forms see Chatterji, §§ 554, 563, 565

INTERROGATIVE AND INDEFINITE PRONOUNS

There is a confusion in the use of these pronouns, one being used in place of the other The inter pron distinguishes *n* from *m* and *f* in dir and obl, but the indef does it in the dir only From the very few instances available, it seems that the inter pron distinguishes *n* from *m* and *f* in inst and loc sg also The adjectival forms are the same as the pronominal forms The indef pron is generally augmented by the case forms of *-eka* after it Forms —

		<i>Sg</i>	<i>Pl</i>
Dir	Inter	<i>lūna</i> <i>m f</i> , <i>siim</i> <i>n</i>	<i>siu</i> (adj) <i>m</i> , <i>syā</i> (adj) <i>m</i>
	Indef	<i>lo</i> , <i>loi</i> , <i>loeka</i> <i>m f</i> <i>kāmīm</i> , <i>kāmimeka</i> <i>n</i>	<i>lunaeaka</i> <i>m f</i> , <i>loi</i> <i>m</i> <i>kāmīm</i> , <i>siimeka</i> <i>n</i>
Obl	Inter	<i>lahi</i> <i>m f</i> , <i>syā</i> <i>n</i>	<i>lahi</i> <i>m f</i> , <i>syā</i> <i>n</i>
	Indef	<i>lahi</i>	<i>lahi</i>
Inst	Inter	<i>lunaim</i> <i>m f</i> , <i>kīnaim</i> <i>n</i>	
	Indef	<i>lunimekam</i> , <i>lunaekam</i> , <i>lunum</i>	
Loc	Indef	<i>lunum eka</i>	

Note —*siimeka* occurs in dir sg *n* in the inter pron when the thing referred to by the form is vague and embraces anything whatsoever

luna Skt *lah punah* > Pkt *launa* > OG *luna*
loi, *lo* Skt *lāścit* > Pā *loci* > Pkt *loi* > OG *loi*, *lo*

- sin, syū* same as *lisin, lisinū* or *lisyū* with the initial syllable lost
- lunim* Skt *lānucit*, Pkt *kānucit*, Apbh *kāmīmi* The old sg replaced by this in the acc, this neut form has survived while those of *je, te e* have been superseded by their mas forms
- lahi* the obl sg and pl Apbh has *tahe, jahe, lahe*, as the gen sg m forms We saw above that these were replaced by *tcha, jcha* on the analogy of *cha* But in the inter and indef prons the gen sg seems to have survived probably because the other forms of these prons do not present a parallelism with those of the prons *e, je, te* Thus Skt *lasyāpi* or *lasyacit* > Pkt *lassai* > Apbh *lahi* (?) > OG *lahi*
- lunaim, lunum, lunaekum*, etc The regular OG inst sg forms of the word *luna*, and of *kunaekā* the nom sg form cited above
- kīnaim* Skt *kēna* > Pkt *kīna* > Apbh *kīna* The OG *kīnaim* has *-ī-* on the analogy of *īnaim*, the *im* in the OG form is newly added on as in *īnaim, jīnaim, tīnaim*

References —For Pa forms, Geiger § 111 For Pkt forms, Pischel, § 128 For Vl forms, Bloch, § 204 For B forms, Chatterji, §§ 582-588

THE PRONOUN *anerau*

Skt *anyatara-* > Pkt *annayara* > OG ext *anerau*

This, like any word of the *-ala* type, is regularly declined and has three genders, viz *anerau m*, *anerī f*, *aneraum n* For the forms see Index

THE REFLEXIVE PRONOUN *āpanaprium*

This pronoun is really an abstract subst from the pronominal adj *āpanau*, formed by adding *paum* It is declined regularly like the neut noun of the *-ala* type It is declined in the sg only For forms see Index

The *potai* occurs in the loc sg only see the Index

THE PRONOUN SKT *sariva*

Dir sg	<i>sariva</i> (lw)	pl	<i>sarivā</i> (lw) <i>sithu</i> (emph ?)
Obl	<i>sarivaum</i> <i>sarivum</i>		<i>sarivāum, sariva</i> (lw) <i>sivum</i>
OG	<i>sarivum</i> < Pkt <i>sarivum</i> < Skt <i>sarivām</i> , but <i>-kauri</i> (?) <i>sahī</i> < Pkt <i>sauru hu</i> < Skt <i>sarivah khala</i> (?)		

THE PRONOMINAL ADJECTIVES

The prons *je*, *te*, *le*, *e* have derivative adjectival forms (1) qualitative *jisū*, *tisū* *isū*, *kisū*, also *charau*, *jeharau*, (2) quantitative *jetalau* *tetalau* *letalau*, *etalau*, and (3) showing size *jevadau*, *tevadau* *evadau*. They are regularly declined like the *aka* type in *m n* and like the *ikā* type in *f*. For the forms see the Index.

Derivation Skt **idrśika* > *isio* ext in OG *isī u*, similarly, Skt **kīdrśika* > ext *kisū*, the OG *tisū* and *jisū* < **yādrśika* and **tadrśika*, the first syll having *i* analogically from *isū* and *kisū*. Skt *etadbharaḥ* > *chara*, ext in OG *charau*, *jeharau*, etc, analogically from *charau*. Apbh *jettula*, *kettula*, *ettula* *tettula* ext > OG *jetala u* *tetala u*, etc. The Apbh *ettula* etc < Skt **āiyattaka*- (cf RV *īyattaka*) Pā *ettaka* ext with *la*. Thus Skt **āiyattaka* > Pa *ettaka* > Pkt *ettā* ext in Apbh *ettala*, OG ext *etalau* > NG *ettō* *jetalau* *letalau*, *tetalau* constructed on the analogy of the above.

Apbh *jevada*, *tevada*, etc, ext in OG *jevada u*, *tevada u*, etc. Is it from *te* + *īada* "big"?

REFLEXIVE ADJECTIVE *āpanau*

Skt *ātmanah* > Pkt *appano* ext in OG *āpana u*. It is regularly declined in all the three genders. For the forms, see the Index.

References—For Pkt forms, Pischel § 401. Cf M forms from Bloch, § 205, and B forms from Chatterji, § 591.

STEREOTYPED PRONOMINAL CASE FORMS

Used adverbially —

Loc forms showing place *jihām*, *tihām* *kihām*, *ihām*, *mai arthi*, *mai adhikārī*

Showing time *jivāraim*, *tivāraim*, *kivāraim*, *kahū*, *jamlagai*, *tūmlagai*, *jīnaim samayī*, *tīnaim samayī*

Inst forms showing manner *āpahanī*, *etalaim*

Acc sg forms manner *jisūm* *tisūm*, *isūm*, *kisūm*, condition *jam*, *jam tām*, *tam*

Old adverbial forms *jima*, *tima*, *kima*, *ima*, *tīma*, *jai kima* *tau*, *tauḥai*, *jaipuna*, *jau*, *tima tima*, *jima jima* *kima kima*

With postpositions *kīlām tau* *jeha bhanī* *chakarana*, *kisūm*

For the derivations see the Index. Cf Chatterji, §§ 599-610

OTHER PRONOMINAL PHRASES

Indefinite sense: The prons. *ja-* and *la-* are often combined to express a high degree of indefiniteness, higher than mere *loi*, *lāmīm*: *jamloi* "anybody whatsoever", *jehakahi* (*thikī*) " (from) any person whosoever". *loi* is used with other pronouns to express the same sense: *sahū loi*, *sarikaha*, etc.

The combination of *-eka* with *la-* is illustrated on pp. 34-35. Here *eka* is combined with the derivatives of *la-* to express the same sort of indefiniteness: *letalā eka*, *letalī eka*. The combination *jete* also is used to express indefiniteness. Distributive: *eka eka* "each separately", *jehc jehc* "by whatsoever", *anerī anerī* "each time separately".

References.—Cf. the treatment of prons. by Dr. Tessitori, *IA.*, vol. xlv, pp. 10-11, 30-6. For the forms of Gurjara Apbh, see Ludwig, pp. 59-60. Cf. Jacobi, pp. 13-15.

Numerals

Cardinal numbers: *eka* "one", *bi*, *be* "two", *trinṇi* "three", *cyāri* "four", *pāmea* "five", *cha* "six", *sāta* "seven", *ātha* "eight", *naua* "nine", *dasa* "ten", *ṇanara* "fifteen", *sattari* "seventeen", *aḥhāra* "eighteen", *ekatiśa* "twenty-one", *chariśa* "twenty-six", *sattātīśa* "twenty-seven", *trīśa* "thirty", *chatrīśa* "thirty-six", *baitātīśa* "forty-two", *sāthi* "sixty", *satiḥuttari* "seventy-seven", *ṣaya*, *sau* "a hundred", *sahasa* "a thousand", *lāsa* "a hundred thousand", *koḍi* "ten millions", *koḍākoḍi* "a crore of crores".

They do not change their gender.

Declension:—

eka, *sahasa*, *lāsa*, *koḍi*: Dir. and obl. sg.: *eka* (emph. *ekū*), *sahasa*, *lāsa*, *koḍi*; pl. *eka*, *sahasa*, *lāsa*, *koḍi*.

sau: Dir. sg.: *sau*; pl. *ṣaya*, *saīm*. Obl. sg.: *ṣaya*; pl.: *ṣaya*.
Inst. sg.: *ekaim*, *koḍim*; pl.: *ṣac*, *sahase*, *koḍie*, *lāse*. Loc. sg.: *ekaim*; pl.: *ṣac*, *koḍe*.

bi, *trinṇi*, *cyāri*: Dir.: *bi* or *be* or *beha*, *trinṇi*, *cyāri*. Obl.: *bihum*, *trihum*, *cihum*.

Before nouns in obl. cases these words tend to appear in the dir., as *bi kosa thikī* "from two kosas"; but also *trihum prahara pachī* "after three praharas".

Inst. and loc.: They appear in the obl. when the following noun is

In the body of the comp the form is *eka-*, e.g. *ekavīśa* "twenty one"

The number 2—Skt *n dv* > Pkt *be* in *n* nom and acc > Apbh and OG *bi*. The fem and neut form supplanted the mas form. The emphatic *be* is probably a new creation (from what?) The open vowel of MG *be* is unexplained. In the body of the comp the form is *bi-* e.g. *bimanī* < Skt *du*, but *bā* < Skt *diā* when the comp is of a numerical character, e.g. *bāvīśa*, but *ba* in *batrīśa* when the conjunct follows.

The number 3—Dir pl *trinni* < Pkt *trinni* < Skt *trīni*, the neut form supplanting the mas and fem forms. The Pkt and Apbh have *tr* > *t*, but OG preserves the group. The Pkt *trinni* would normally give **trīni* in OG, but the actual form is *trinni*. Cf. the further development of the unaccented vowels > *tran* in MG. See footnote, p. 12.

The number 4—Nom and acc Skt *caturī* > Pkt *cattārī* > **catārī* influenced by *caturah*, *cayārī*, **ciārī* > OG *cyārī*. The form **ciārī* seems to have been developed from the *-i-* inserted after *c* on the analogy of *bi*, *tri-*. There is no trace of it in the Pkt and Apbh. As the first member of a compound it appears as *cau*, e.g. *caumāsaum*, *caurīhāra*, *caurāsī* *cau* < Skt *catur* see Bloch 329a, 1.

The obl of *bi*, *trinni*, *cyārī*. The obl forms are used for all cases, before a noun.

OG *bihum*, Apbh gen *bihum* < Pkt gen *benham*

OG *trihum* < Pkt *tinham*

OG *cihum* < Pkt *caunham*

If Pkt *am* > *-um* in OG, the forms can be derived from the gen pl, Pkt *tinham* > **tīhā* > **tīhū*. Cf. the OG obl pl *m tīham*, cf. the intervocalic treatment of the nasal in terminations.

The number 5—Skt *pañca* > Pkt *pañca* > OG *pāmea* for dir and obl. In the derivative the form is *pāmea* as in *pāmeaman*, but in a numerical comp it is *pa(n)* e.g. *pañara*.

The number 6—Skt *ṣaṭ* > Pkt *ṣa* > OG *cha*. In the comp the succeeding cons. is seen doubled e.g. *ṣaṣṭīśa* for which an earlier *ṣaṣṭīśa* must be assumed. Cf. Skt *ṣaṣṭīśa*.

The number 7—Sl t *ṣapta* > Pkt *satta* > OG *ṣita* for dir and obl. In the comp the form is *satta*, e.g. *sattāvīśa*.

The number 8—Skt *aṣṭī* > Pkt *attīa* > OG *ātīa*, for the dir and

obl on the analogy of *pañca*, *sapta*, *nava*. In the comp the form is *atthā* e.g. *atthāvīsa*

The number 9 —Skt Pkt OG *nava*. In the comp *nava*

The number 10 —Skt *daśa* > Pkt *daśa* > OG *dasa*. The Apbh has *daha*. The OG *dasa* is an accented form

The numbers 15, 17, 18 —Pkt *pannarasa* > Apbh *pannaraha*, Pkt *sattarasa* > Apbh *sattaraha*, Pkt *atthārasa* > Apbh *attharaha*, giving in OG *panara*, *sattara*, *adhara* respectively. -d > -r is a special development as also s > h

The number 20 —Skt *vimśatī* > Pkt Apbh *vīsa*. But *visam* and *visā* were newly created in the Pkt stage on the analogy of *trimsat*. The Apbh also has *visam*

The number 26 —OG *charvīsa* < **chadīśam*

The number 27 —OG *sattavīsa* < *sattavīsam*. *ā* is analogical from *atthā*

The number 30 —Skt *trimsat* > Pkt *tisam* and *tīsā* > Apbh *tīsa*. The OG preserves *tr* see *trinnī* above

The number 42 —Skt *diacatvarimśat*. The Pkt 40 = *cattālīsam*. In comp the Skt *diā* appears as *bā* in OG, thus *bā* + *cattālīsam* > **baittalīsa* > *baitalīsa*

The number 60 —Skt *saṣṭhī* > Pkt *saṭṭhī* > Apbh *saṭṭhī* > OG *sāṭhī*

The number 77 —Pkt *sattahattarim* = OG *saṭṭhuttarī* (?)

The number 100 —Skt *śatam* > Pkt (Maha) *saa*, (Ardh) *saya*, pl *sayām*, *saiam*, gave OG *sau*, *saya* *saim* respectively

The number 1,000 —Skt *sahasra* > Pkt *sahassa* > OG *sahasa*

The number 100 000 —Skt *lakṣam* > Pkt *lakṣham* > OG *lāsa*

The number 10 000 000 —Skt *koṭī* > Pkt *lotī*, *koḍī* > OG *koḍī*. The Ardhamagadhi has *koḍākoḍī*, *palpopama* *sāgaropamā* which are borrowed in the MS under the forms *koḍākoḍī*, *palpopama*, *sāgaropama* respectively

The Ordinals —Apbh *paḥilla* ext in OG *paḥila u*, the Pkt having *padhama*. The Apbh *paḥilla* < Pkt *paha* + *illa* < Skt *pratha*. Pkt *biyya* ext in OG *bīja u*, Pkt *tara* but Apbh *taṃjī* f OG *triya u* m Pkt Apbh *cauttha* ext in OG *cauttha u*. For the rest the suffix *ma* ext in OG is used e.g. *pāmcama u*. This *ma* is the same as that found in Skt Pa Pkt Apbh

References —For the forms in Pa see Geiger, §§ 114–116, ordinals, 118–119. For Pkt and Apbh see Pischel, §§ 435–448, ordinals, 119–451. For treatment in M see Bloch §§ 221–5, ordinals, 226

For treatment in B see Chatterji, §§ 531-4, ordinals, 535, 536 See Index for refs to ND Cf Dr Tessitori, *IA*, vol xlv, pp 7-9, Jacobi p 15, c, Ludwig, p 61

The Verb

TENSES AND MOODS

OG has the following tenses and moods the present and the future in the indicative mood, and the present and the future in the imperative mood The past tense is expressed by the past part, the potential mood is expressed by the pot participle, and the conditional by the unenlarged form of the pres part Besides this we find a beginning of the formation of the compound tenses so very common in MG, by combining a tense or a participle form of an auxiliary verb with a tense or a participle form of the principal verb

OG preserves the following participles the present participle, unenlarged and enlarged, the past participle, the potential participle It has the infinitive and the absolutive forms differing in function but identical in form

All other forms of the verbs of OI have been lost to OG, or at least they are not found in the present MS

The Root—The OG verbal root is variously developed from Skt verbal roots, e.g. *karai*, *lahai*, *vahai*, from Skt root plus a preposition, e.g. *sāmsahai*, *pāmai*, *paśai*, *sāmbhalai*, *ulalai*, *āharai*, *vāvarai*, *pātharai*, *parathai*, *ūpajai*, *cūkai*, *ūturai*, *vasodai*, from Skt root plus the conjugational sign, e.g. *bīhai*, *jānai*, from Skt *prās* or *crusī* stems, e.g. *būjhai*, *mārai*, *samārai*, from nouns, e.g. *vasānai*, from old future stem, e.g. *nāmsa*(*nahāra*)

THE PRESENT TENSE

The Formation of the Present Stem—OG has one stem viz the present stem, and it has one conjugation in the living state viz the one corresponding to the Skt 1st conjugation with the thematic *a*, excepting a few verbs (ending in vowels) to which the terminations are directly added The old verbs of all other conjugations have been reduced to one of the two above classes Examples—

(a) The OG thematic class the verbs of the following conjugations are reduced to this 2nd conj *lai ai*, 3rd conj *bī ai*, *paḥrai*, 4th conj *inasai*, *dājhai*, *mānai*, *paḍivai*, *upajai*, *sūjai*, 5th conj *idhai*, *pīmai*, *akai*, 7th conj *ū imjai*, 8th conj *karai*, 9th conj

jānai, *bandhar*, 10th conj *lahai*, *chāmdar*, *pālai*, *pīdar*, *mārai*, *hārai*, *īrai*, *phedar*, *samarai*, *pasālai*, *pātharai* The stem in all these cases ends in *a*

(b) The athematic verbs have vowel ending stems *thāi* *lu*, *du*, *gai*, *su*, *suhāi*

The Terminations—The terminations of the active have superseded those of the middle voice, for the references see at the end of this chapter

Forms —

sg	pl
<i>jūaum</i>	<i>janaum</i> 1st pers
<i>īahaim</i>	<i>lahau</i> 2nd pers
<i>īahai</i> (na) <i>īahaim</i>	<i>īahaim</i> 3rd pers

Notes —

1st sg *jūaum* As far as can be judged, Skt *jūām* would give *jūaim*, and this would be indistinguishable from the 3rd pl form Bloch has suggested that the personal pron (*a*) *ham* was added to certain verbal forms otherwise unrecognizable as the 1st sg forms and has suggested that in other Mod I languages the 1st pers ending in *u* where an *i* is expected was due to the addition of the personal pronoun The OG *jūaum* may therefore be derived from some such forms as *jūaim haum*

1st pl *jānaum* Skt *āmah* > Pā *āmo* > Pkt *āmo* > Apbh *-a(h)um* > OG *aum*

2nd sg *īahaim* Skt *asi* > Pa *asi* > Pkt *-asi* > Apbh *ahu* > OG *aum* The nasalization in the OG is difficult to explain, cf MG *īahē* which has none Can it be a remnant of *īram*?

2nd pl *lahau* Skt *atha* > Pkt *aha* replaced by Apbh *ahu* on the analogy of the 1st pl *mo* Cf MG *laho* See Bloch Bull SL, No 83, pp 4-5 See Phonology, p 6

3rd sg *īahai* Skt *-ati* > Pkt *ai* > OG *ai* See Phonology, p 5

3rd pl *īahaim* Skt *-anti* > Pa *anti* > Pkt *-anti* > Apbh *-a(h)um* > OG *aum* See Phonology, p 5

Compare the following Pkt and Apbh forms —

sg	Pkt	pl	sg	Apbh
<i>vattamī</i>		<i>vattamo</i>	<i>vattai m</i>	<i>vattahum</i>
<i>vattai</i>		<i>vattaha</i>	<i>vattai</i> (or <i>hi</i>)	<i>vattahu</i>
<i>vattai</i>		<i>vattamī</i>	<i>rat ai</i>	<i>vattahim</i>

It might be noted that the replacements Apbh -aum for Pkt ām and Apbh -ahu for Pkt -ha took place between the Pkt and the Apbh stages, i.e. perhaps before the birth of the OG

3rd sg (na)rahaum The nasalization of the last element in the 3rd sg when there is the negative particle *na* before it is difficult to explain. The nasal element appears only when *na* (and no other) as a negative particle comes before (but not after) it. When the verb is followed by *nahūm* the nasalization does not appear. Exactly the same applies to the 3rd sg forms of the passive future, and causal. Can it be a development of the verbal form plus *na*, as *tahatī na > rāhaum*, which lost its negative value and so another *na* was prefixed to make it negative? Cf the practice of putting *na* after the verb in Nep and B.

References — For the Pa forms, see Geiger, §§ 121-2. For the Pkt forms, see Pischel, §§ 453, 455-6. For the M forms, see Bloch, §§ 233-235 (the intransitive). For the B forms, see Chatterji, §§ 674-8. For the special development of the Terminational Elements see Professor Turner, *JRAS* (1927), p. 227. For Gurjara Apbh forms see Ludwig, pp. 61-2. Cf Jacobi for Apbh forms, pp. 15-16. Cf Dr Tessitori, *IA*, vol. xlv, pp. 74-8.

Illustrative Forms from the Text —

1st sg *jīvaum, karaum, chaum, pahuraum, śaum pīum*

1st pl *jānaum*

2nd sg *rahaum, lahaum, karaum, sahaum, būjhaum*

2nd pl *kahau*

3rd sg *sahai, prīchai, bolai, hui vāmchai, rūsai, namai bolai valai, vasai, tāchai, cūlai, bālai, bhamai, paisai, vīramai, sūnbhalai ganai, vasai, tūlai, padai, phūtai, talai, ulavai joi būlai samai calai, hūndai, rūsai, melai, sarai, cadai utarai kūdhai bīdai sūmbhalai, vahai, sahai, sūmsalai, sevai vūndai blanaī vīramai, jūmai, hasai, ramai, padīkamai, padīlehai mūmkai mūkai, mohai, samkū vāsānai, suhī. Loan words vartai praśānsai āsrayai, prārthai, stavai, nīndai pralāsai chedai samcāi, ullanghai, sīdlai, pratibodhai, varjī locai, mānai upārjai, avalalai, sthāpai, dhyaīyai, ācurai ramcāi, lalpai anubhavaī, ūparjai, samācarai vartai, jīlahalai, plalahalai. In the following words it is difficult to decide whether they are sg or pl forms *vasaūm lahaūm**

3rd sg with *na* *karaūm, vāmchaūm pīmaūm, hūm gīmaūm, vāīhaūm jīnaūm, hūm, pīmaūm mūkaūm lahaūm, cūlaūm, dūm, tīhūm*

jām, chāmdaim, iāmchaim, iasaim, sūjhaim, ūpājaim, rācaim, bolaim, tālaim, jūmair, hūmdaim, gunaim, rūsaim, kalpaim, iādham, saraim, jāim, ādaraim, sādham, nāiraim In the 1st form the *na* has been coalesced with the initial vowel of the verb No nasalization when *nahim* follows the verb *pīdai, srarai, namai, viramai, phutai, pūmjai, joi, padilehai, samārai* But we find the nasalization before *nahim* also in a few cases *hanaim, pūlaim, rūcaim* No nasalization after *na*. *bhāmyai*

Note — The words *na* and *nahim* are not repeated in the above list with every word, but they are to be considered as understood

3rd pl *chaim, karaim, iāmchaim, būdaim, padaim, lahaim, lum, sahaim, hum, sevaim, vināsaim, ugāmair, bolaim, cālaim, prīchaim, thāim, pāmair, chāmdaim, rahaim, mūmkair, maraim, phedaim, padaim, ūpām, lāgair, ūpajāvair, būjhaim, sām̐bhalair, vūmdaim, jūmair, iāirair, thāpaim, rūdhaim, vīgair, tālaim, jāim, lum, pūim, vāirair, iinasair, dhoyair, cyairair, namair, ācarair, bhedair, upadīsair, avahelair, virādham, vartair, anubhairair, līpāir, jīvair*, in the pl obviously there is no distinction between the forms with *na* and those without it thus —

3rd pl *namair* becomes with *na*, *na namair*

karaim " " *na karaim*

thāim " " *na thāim*

and so on, but the

3rd sg *karai* becomes with *na*, *na karaim*

pāmair " " *na pāmair*

mūmkair " " *na mūmkair*

and so on

THE FUTURE

Of the two futures in Skt the one preserved in OG and in the MG is the future of the *-sya-* type The suffix descended from Skt *-sya-* is added to the present stem (and not to the future one) in the majority of verbs, while that derived from *sya* is added to a few vowel ending roots, e g Skt has the fut stem in *praksyati* but the OG has the pres stem *pūchisi*, and so MG *pūchīs*, in OG *jāsum* the future suffix has no *-i-*, but in *jāisu* the 1st sg it has Forms —

	Sg	Pl
1st pers	<i>karisu</i>	<i>jāsum</i>
2nd pers	<i>karisi</i>	
3rd pers	<i>vasānisi</i>	<i>karisum</i>

Notes —

karisu Skt *karisyāmi* > Pa Pkt *karissari* > **karissum* > *karisu* > OG *karisu* the nasalization dropping on account of the length of the future form, see Geiger, § 150, Pischel, § 520, Hem *karisu*, *paṛisu* iv, 388 See Turner, *Bull SOS*, vi, p 533

jāsum Skt *yāsyāmah* > Pa *yaśsamo* > Pkt *jaśśāmo* > **jīśaum* The *i* in *jāsum* seems to be due to the analogical application of the group *si* of the 3rd pers as a general sign of the future See Geiger § 150 Pischel, § 520

karisi Skt *īryasi* > Pa Pkt *issasi* > *issi* > OG *isi*

vasānisi Skt *īryati* > Pa Pkt *issati* > Pkt *issati* > *isi* extended to *isi* by adding the general 3rd pers sg term

karisum Skt *īryanti* > Pa Pkt *issanti* > *īśaim* > *isi im* ext by adding the general 3rd pl term Thus we see that the pres 3rd sg and pl forms seem to have become the bases of the analogy for the ext of the forms of the 3rd sg and pl future

The changes in 3rd sg and pl terms viz *-ai* > *i* and *-aim* > *im* or *i*, though conflicting with the development of the 3rd pers pres terms, may be due to the length of the future forms

References — Geiger, § 150 ii 154-5, Pischel § 520 Chatterji § 696, Bloch, § 241 (his remarks on Guj and Rajasthani) Dr Tessitori *IA*, vol xlv pp 74, 80, Ludwig p 62 Turner *Bull SOS*, vi, pp 529-537

Other Forms from the Text —

1st sg *kahisu*, *karisu*, *jaisu* In the last form the *i* is an extension from the type *karisu*

1st pl *jāsum*

2nd sg *karisi* *namisi*, *ralisi* *lalisi* (*ma*)*locisi* In *lahisi* the *i* is an importation The last form has the imperative sense

2nd pl *ni*

3rd sg *cl nidiṣu* *vasānisi*, *desu* In the last form (of the vowel ending root) there is no *i* apparent

3rd pl *paḍisum* *karisum* (*a*)*l'gissum*

pa ' *i* *arisi* 3rd sg, the *i* is the general pres term in OG see p 116

THE IMPERATIVE

There are very few forms of the imperative in the MS, all of which belong to the 2nd and the 3rd sg. Many of them represent the primitive pres. imperative of Skt, while a few appear in the causal and one in the future. Forms —

	Sg	Pl
2nd pers	<i>lari jāni</i>	<i>karau</i>
3rd pers	<i>karau</i>	

Notes —

2nd sg. The Skt *-hi* remained *hi* in Pā. and was partly replaced by *ehi* in Pkt, and by Apbh *ahi* later on. The *h* disappearing, the vocalic group *-ai* contracted into *-i*.

2nd pl. The Skt *atha* > Pkt *-adha* > Apbh *aha*, which was replaced by *aho* on the analogy of the corresponding pres. form. This *aho* > *-ahu* later, from which *-h-* disappearing, *-aho* developed into the vocalic group *-au*.

3rd sg. Skt *-atu* > Pkt OG *au*.

Other Forms from the Text — 2nd sg. *gani, pidi, jāni lahi, lari*, pl. *karau, jou, hanau, jīpau*, with the particle *ma* *ma thāu, ma diu, ma karau*. 3rd sg. *hau, hu, karau, samau, pravartāu*, with *ma* *ma karāu* (caus.), *ma husu* (future).

Future Imperative (*ma*) *husu*, a new formation, by adding imper. term to the future suffix *-si*.

References — Geiger, § 124, Pischel, § 467, Bloch, § 239, Jacobi, pp. 16-17, see under Future.

THE PASSIVE

The passive is represented in the MS in the 3rd pers. pres. indicative only.

The Stem — OG has no special stem for the pass., the terminations together with the passive sign are normally applied to the pres. stem. There are, however, a few forms which are derivable from the Skt. pass. forms. The Skt *-īya* (e.g. *ḍīyate*) type of the pass. is generalized in the OG in its twofold development: (a) Skt *-īya* > Pā. *īyya* > Pkt *-īyya* > OG *-ījī*, in a very few common verbs, while (b) Skt *īya* > Pā. *-īya* > Pkt *-īa-* > OG *-ī*, a general OG pass. suffix. Besides these, there are some directly descended forms from the OI without *ījī*. Forms —

(1) Directly descended from Skt. without *-īya* *disam, rūcam*, felt as merely intransitive verbs.

(2) The *ija-* type *ḍijai, lījai lījai*

(3) The *-ia* type 3rd sg *marū, sakū, lājū, mīcū, jīvū, cūrū, pūjū, ganū, bolū, vāmcū, bhanū* Pl *māmdūm, ganūm*

Applied to the pres stem as opposed to the old pass stem —

3rd sg *valū, dharū, kahū, (na)kakhim jānū, thaū, pāmū, viharū*
ksaū, bāmdhūm, mohū, pl Iakhūm, jānūm, pāmūm

Loan-words — 3rd sg *sambhūū, vīcārū, prasamsū, pl avahelūm*

The New Formation —

(1) 3rd sg *samarū, bharū*

The Explanation of the New Formation — The source of this new creation seems to be the pass pres part (see p 52), the Skt type *āna-*, *māna*, which being an Atmanepada suffix retains its pass sense even up till now in MG. This part is used in OG in the sense of the pass past part and the pass pres part and sometimes replaces the past part. Thus *-ā* in *-āna* seems to have come to be associated in OG with the pass meaning, and consequently while making the pass forms of the verbs the same was analogically used as a pass suffix. Thus —

OG *mūmkai* past part *mūmkānai* pass past part

OG *mūmkai* pres 3rd sg *mumkai* pass 3rd sg In the same way,
bharū bharānai bharai bharai

In MG this type of the pass is ordinarily used in the pass sense, while the OG pass in *-ai* is serving the 1st pers pl act sense. MG *pānī thū talai bharāy che* "the pond is being filled with water" but *pyālā mā pānī bhariye chiyē* "we fill the glass with water"

References — Geiger, §§ 175-6, Pischel §§ 535-550 Bloch 232, iii, Dr Tessitori, *IA*, vol xlv, pp 123-6, Ludwig p 61 Professor Turner, *JR IS* (1927), p 227

THE CAUSAL

There are three types of the causal in the MS (1) the old inherited *aya* type generally characterized only by the high grade of the medial radical vowel the *-aya-* like that of the verbs of the 10th class having been replaced by *-a*, (2) the *-āy-* type, the more numerous and living type, derivable from Skt *-āpaya-*, (3) the *-āla* type a newly emerging one, destined to grow more numerous than both the above types in the later developments

Type (1) *bālai, mīrai, vīṇṣai, vīṣālai, vārai, tīlai, āgīmai, pālai*
melai, plalai, vinṣam, pṛṣṭam, nīnam

Type (2) -āpaya mūmdārai, rīsārai, dharārai, halārai, karūrai
vandārai, anujanārai, phalārai, hasārai, ūpajārai, ūpajāvaim,
-apaya cūkarai, cīmlarai sīsavnā

Loan words vartārai, sthāpai

Type (3) laqūdarai, desūdarai pamādarai

Notes —

Type (1) These are felt more or less as transitive verbs, although their primitive forms exist in the language, as *balai*, *bālai*, sometimes the two are wide apart in meaning, as *marai* “dies”, *mārai* “beats”, *mlai* “meets”, *melai* “mixes”, and so on. There is hardly any connection between *thāi* “becomes” and *thāpai* “establishes”.

Type (2) Skt *āpaya* > Pa *-āpe* > Pkt *āve*, replaced by *-āra* OG *āra*. The radical long vowel is generally shortened before this *-ā* *hālai*, crus *halārai*, but it is retained in some, e.g. *rīsārai*, *mūmdārai* etc. See Phonology, p. 11. The type is based on the Skt *dāpayati*, etc., type.

Skt *-apaya* > Pa *ape* > Pkt *are*, replaced by *ara-*, the representative of the Skt type *ksapayati*, *jñāpayati*, *snāpayati*, etc.

Type (3) This new creation seems to have been created from the action nouns in causal sense formed from verbs by the addition of the suffix *-āda*. Thus OG *desai* 3rd sg “he sees”, *desāda* subst “an act of showing”, *desūdarai* v 3rd sg crus “shows”, and so on.

Loan words are treated on the analogy of the type (2), still the most active type in OG.

References—Geiger, §§ 178, 180–2, Pischel, §§ 551–4, Bloch § 1, 1°, 2°. Cf Dr Tessitori, *IA*, vol. xlv, pp 159–161, Ludwig p. 61.

THE ABSOLUTIVE AND THE INFINITIVE FORMS

In OG the absolute and the infinitive forms are identical, but the former almost invariably has *nai* after it when it is used in the absolute sense, while the latter has some verb like *sakai*, *jīnai* after it. Both end in *-ī*. Forms —

Absolutives *joī*, *karī*, *paṭhājī*, *marī*, *blanī*, *lahī*, *chedī*, *lahī*, *hanī*, *jāmī*, *tīlī*, *nīn kalī*, *tān lhalī*, *rānī* *jīnī*, *pālī*, *pūmjī*, *clīmī*, *desī* *mūlī*, *boī* *jīmī*, *hū*, *nīvarī* *āpī*, *sahī*, *paṭṣī* *masalī*, *ānī* *ullarī*, *anapūchī*, *anayānī*, *desīlī* *phedī*, *melī*, *pādī*.

anāī , dhoī , joī , leī , laī , deī , jāī , huī , thaī , lws cūmtaī , āśrayī , āsrī , ādarī , uccarī , ālocī , pratibodhī

Infinitives *karī , bolī , deī , jānī , chāmī , damī , chodī , melī , kahī , śamī , upādī , thaī joī* , Pkt lw *ahīāsī* , Skt lw *ksobhuī , kampaī , santosī , cūkaī*—all the last four are causal

Notes —The ī of the abs of OG can be traced back as far as Apbh , where we find it in the form *ia*, e g *mūia , gahia lahia* . In the OG MSS older than the one under consideration, there are many forms with *-ia* (see Vasanta Vilasa, st 12, v s 1508) . It is very common in Śaur Pkt in that form

Thus the following derivation seems probable —

Absolutive Ved *-iya* > Pkt *-ia* > OG *ī*

Infinitive Skt *itum* > Pkt *-um* > *-ī* OG

References —Geiger, §§ 204-6, 208-9, 213 , Pischel, §§ 573-580, 589-590 , Chatterji, §§ 737-8 , Bloch, 262-5 , Dr Tessitori, I 1 vol xiv, p 105 , Jacobi, p 18 , Ludwig, p 64

COMPOUND TENSES

Compound tenses which are a prominent characteristic of MG have not yet thoroughly developed in the MS , although a few instances are found here and there . These instances illustrate what are called (1) the Continuous Present tense (2) the Perfect Present tense and (3) the Potential Present tense in MG

(1) *Continuous Present Tense*—This is the most frequent of all the tenses . It is made up by placing the present form of the auxiliary verb *chai* “to be” after the ordinary present form . “Immediate future” is the general meaning expressed by this tense and out of about ten instances available, only one is found to denote habitual action—which is the nearest approach to the “continuous present” sense of MG . One instance seems to fall on the border line of the two senses noted above . In six instances the verb used is *khai* . Examples . Immediate future *bhagavanta kalam chai* 33 ‘the lord is going to tell’ , *guru kaham chai bharya jīva pratim* 123 ‘the preceptor is telling to the fortunate people’ , *tau guru kaham chai le sisya* 161 “then the preceptor says o pupil” , *hva sātvalaia dharma vuttira gūl ī kaḥ u chai* 130 ‘now he is going to describe the duties of a pious Jain in seventeen stanzas’ , *deva kah u chu* 257 “the god says” , *svam kalau chau* 376 “what are you going to say ?” *drastānta jhalāva chai* 406 “is going to apply the illustration” ,

THE PRESENT PARTICIPLE (enlarged)

This type is made up by adding -u at the end of the above type, and it shows variations for genders and numbers, and is regularly declined like the -aka- type adjective. The OG -atau is changed to -atu in some forms of the auxiliary verb *hu*, see the Index.

The suffix appears after the pres stem of the verb as it does in Skt

Forms.—

Dir sg mas . *jānatau, hūntau, namatau, hutau, kahatau, bhanatau, āradatau, vāmhatau, vāmdatau, chatau, samdohālatau, anachatau, chāmdatau, vānāsatau, anajānatau, ūpādatau, bhām-jatau, dharatau, ācaratau, gamatau, ajānatau, karatau, mūmkatau, detau, cigacigatau, jalāhalatau, bolatau*; lws *śocatau, jīvatau, sodhatau, irājatau, anubharatau*; causal *dhīpāvatau, desādatau, upajāvatau, samphodatau, kahāvatau*, neut *thākataum, hūntaum, sūjhataum, vāntaum, cūtaiūtaum, talataum, pasarataum, asūjhataum, karītaum* (pass), fem *pasaratī*

Dir. pl mas *jīvātā, kahātā, karātā, hūtā, hutā, namātā, rahātā, jānātā, anamīlatā, bhātā, bhogavatā, pīlātā* (pass)

Neut sg *jalāhalātām, thātām, asūjhatām, hālatām, pravartatām*

Obl sg and pl m n *karātā, hanātā, rahātā, thākatā, saddahātā, vartātā, chatā, rahātām*, a special pl form

There is a class of participles ending in -tām used in the continuous pres sense "at the time when," "while ing" They are *karātām, rahātām, desātām, detām, bolātām, samātām, jīvātām, vāmdātām, vanātām, sevātām, vahātām, damātām, kahātām, pītām, amarātām*. Besides being used in the sense noted above, they are used before the following words *vūrai* v, *dohīlau* adj, *sohilā* adj, *vīmāśivaum* pot part, e.g. *vai karātām sohilā* "easy to subdue", *damātām dohilā* "difficult to subdue", *vāmdātām vūrai* 'stops him from saluting', *sevātām vīmāśivaum* "should consider when using", when they make a clause, the subject of the pres part is invariably different from the subject of the main verb e.g. *amarātām i hūntām, jinī rūpa nam vīmārai* "even if one remains immortal, the old age destroys the beauty (of the body)", *tehi nam jīvātām sukha* 'to them there is happiness while alive'. All this makes it fairly probable that the forms are the evolutes of the old gen absolute. The same construction is at the root of their use with the adjs like *dohīlaum, sohilāum*, and verbs like *vūrai*, etc., thus *vai karātām sohilā* 'when people try to subdue them they become easy', and so on.

For the retention of the ending nasal in these forms as against its dropping in the obl pl of the *aka* type, see note on the Phonology, p 5

References — Geiger, § 190, Pischel, § 560, Bloch, § 255, Sardesai, ' Nasalization in Marathi, ' *JRAS* (1930), p 537

Inst sg m n Forms *hūmtam, letam*, used after the noun, *ajānatai* used before the noun, f *lāgatūm*, pl m n *bhamate, gamate, jhalahālate*

Loc sg m n *avatai, ūgaratai, hūmtai, hūtai, chatai, anaiāmchatai, āiatai, anasīkhatai, vīhadatai, gamatai, anagamatai, vartatai*, pl nil

THE PASSIVE PRESENT PARTICIPLE

There are two varieties of this participle (1) the old one derived from the old Atmanepada suffix, and (2) a new creation

(1) *The Old Form* — It ends in *-ānau* and is the extension of *āna* derivable from Skt Pa Pkt Apbh *āna* Forms —

Dir sg *bamdhānau m, śamkānau m*, pl *mūmkānā*

In OG this type has given rise to a new pass conjugation, see Gram, p 47 This type is very common now in Kathiawar and serves as the past pass participle In other parts of Gujrāt it is being replaced by the past pass part newly formed, e.g. Kathiawar, *mulāno bharāno*, Surti, *mulāyo, bharāyo*, and so on

(2) *The New Type* — This is the normal OG type Already in Pkt the pass part pres was formed by adding the suffix to the pass stem in *-īa* or *īja* This survives in OG Pkt *-īam* ext in OG > *ī + ta u* Forms —

Dir sg mns *damūtau, vīmāsūtau, prīchavūtau* (crus), neut *vātarītaum, sūtaum, pījataum*, pl *mūrūtū, kahūtū f, jāmnūtū m*

This type is no longer living in MG, but a few forms which survived are felt as adjs e.g. *jānūtū* "famous", *sobhūtū* "beautiful", etc

References — Geiger, §§ 191-2, Pischel, §§ 560-3, Bloch, § 255, cf Dr Tessitori, *Id*, vol xlv, pp 75, 96, Ludwig, p 62, d

THE PAST PARTICIPLE

In OG the past part is used as a predicate as a participle proper, as an adjective, and as a substantive The forms are arranged into four groups (1) the Skt *ita* group Skt *ita* > Pkt *io* > Apbh *-iu*

This -*io* or *iu* was extended to -*iao* or -*iau*, which became *iu* in OG. This is the general type. The other groups, all extended, are as follows: (2) that ending in *dhaui*, (3) that ending in *au* or *u* (1) miscellaneous forms which are derived directly from the Skt forms. The class (2) is an extension of the type Skt *labdha*, Pa Pkt *laddha*, ext., the group (3) is developed by the dropping of the intervocalic *t*, which immediately follows the *rt* ending in a vowel. The group (1) has a few forms, ending in *nau*, *thau*, etc.

The *lws* from Skt form their past parts on the analogy of the group (1). This past part is declined in all genders, numbers, and cases like the extended nouns. See p. 24.

The group (2) has greatly enlarged its sphere in the Kathiawār dialect of VG.

Forms —Dir sg mas Group (1) *padui*, *rahu*, *mūmku* *kupui*, *vāru*, *dūhaiu*, *thayau*, *cukaiu* (caus), *cūku* *anavaiu* *jānu*, *bolānu*, *pūru*, *ūgaru*, *anapūchui*, *pānu*, *paṁānu* (crus) *akui*, *ālānu*, *lurānu*, *karivāru*, *amūrchui* lw, *vistāru* lw, *alamkariu* lw, *prerui* lw, *prajaiu*, *iyāru* lw, *pūru* lw, *nivartui* lw, neut *ānu*, *bhānu*, *tolu* *lahu*, *chāmdu* *gūnu*, *mohu*, *kahu* *bolu* *vānu*, *bāmdhūnu* *desūdu* (crus), *anaparīchūnu*, *anavāsānu*, *lws* *anasamkārūnu*, *nīcedhūnu* *ārambhūnu* *upārjūnu*, *anavēdu* *anu bhavūnu* *vicarūnu*, dir pl mas *śaradīyā*, *rahiyā* *kahiā* *vihariā* *vāmhīyā*, *bhariyā*, *vāhiyā*, *padīā*, *cadīyā*, *vāmhīyā* *anpūchīyā*, *pāmiā*, *āvarīyā* lw, *nivartīyā* lw, neut *sīyā*, *hanīyā* *anahanīyā*, *kahiā*, *dīkīyā*, fem *vāsi*, *thāpī* *bālī*. Obl sg m n *mūmā*, *thayā*, *kahiā*, *kīdhā* *dādhiyā* (double term), *āyā* *śaradīyā* pl, *vihariyā*, *mūmkīyā*, *blariā* *ghātīyā*, *nīpāyā*, *pālātīyā* *dīkīyā* lw, *anavāsīyā* pl. Inst sg m n *rahu*, *milu*, *pīdu*, *bhu*, *anapūchūnu*, *lws* *vikāsu*, *śāndu* *kalpi*, *dīksu*, fem *nūkhūnu*, *de ādī* *anachodī*, loc sg m n *blari* *anakahi*, *cīvari* *anavāgu*, *pānu*, lw *ākramu*, inst loc pl m n *pahire*, *lāje*, *āve*, *mūmkī* gen pl as gen ab-ol *padīyā*

Group (2) Dir sg m *kīdhau*, neut *kīdhau*, *kīdhau* *anadīdhau*, fem *kīdhī*, *kīdhī*, pl m *dīdhī*, n *dīdhī*, obl sg pl m n *kīdhī*, *dādīyā* (double term) *ādīdhī*, f *dīdhī*, inst sg *kīdhau* n, loc sg m n *kīdhā*, pl *kīdhā*

Group (3) Dir sg *cūkau* *mūu*, obl *mūuā*, inst sg *mūuā*

Group (4) Dir sg m *mātau*, n *ūpanaum*, f *dūhī*; pl n *chānām*;
 obl m n *chānū*, *sūtā*, inst sg *nāthūm* f, *ūpanūm* f,
ūpanaum m loc sg *upanaī*, *analāgar*, pl *lāge*

References—Geiger, § 195 Pischel, §§ 564-6, Bloch, § 256,
 Jacobi, p 17, Ludwig, p 63 Dr Tessitori, *IA*, vol lxiv, pp 71, 98

THE POTENTIAL PARTICIPLE

Skt has *tarya* and *-tarya* as the suffixes of the potential participle. In later languages, *tarya-* encroaches considerably on *tarya*. In OG this change is almost complete, *-tarya-* covering the whole field, except possibly for *deiaum* < Pkt *deavīa-* and *leiaum*. Thus we have Skt *tarya-* > Pkt *-taria-* > OG *-na u*, extended.

This participle is very important in OG, performing the following functions. (1) It is used as a predicate in potential and mild imperative sense, appearing only in the direct case in all genders, e.g. *te pāpū jānuau* "he should be considered as a sinner". (2) It is used as a neut substantive appearing in all the cases and numbers; e.g. *ghanai bolnai suu* "what is the use of saying much?" *āsana naum leiaum* "the taking of the seat". (3) In obl sg it performs the function of the infinitive of purpose e.g. *vinasivā nai lāji* "in order to be destroyed". It is declined regularly like a noun of the *-a/a-* type (see p 20).

References—Geiger, §§ 199, 200, Pischel, § 570, Bloch, § 257
 Dr Tessitori, *IA*, vol xlv, p 120, Jacobi, 18, Ludwig, p 56

Illustrations from the Text—

- (1) As the predicate, in dir case only mas *jānuau*, *karnau*, *damnuau*, *leiau*, *jonau*, *vināsuau*, fem *vālūī*, *karūī*, *deīī* neut *jānuaum*, *śāmbhahūaum*, *karnaum*, *hūaum*, *deiaum*, *leiaum*, *māruaum*, *saddahūaum*, *cīmtaruaum*, *jānuaum*, *pūm jūaum*, *lahūaum*, *ānuaum*, *pāluaum*, *ruūaum*, *desādūaum*, *ādāhūaum*, pl mas *jānūā tāluā*, *karivā*, *lesarivā* (caus) neut *dharnūām*, *vināsuuām*
- (2) As a subst neut only dir sg *tādūaum*, *jāūaum*, *sevuaum*, *jīvuaum*, *karnaum*, *ūpajūaum*, *deiaum*, *pāhūaum*, *milūaum*, *pāmūaum*, *rahūaum*, *thāūaum*, *cūkūaum*, *māruaum*, *bhanūaum*, *gunūaum*, *lahūaum*, *pīdūaum*, *ulavūaum*, *vasūnūaum*, *bolūaum*, *arahelūaum*, *pālūaum*, *ārūaum*, *sambhārūaum*, *vāruaum*, *pūchūaum*, *vāmdūaum*, *ūthūaum*, *anadeiaum*, *bāmdhūaum*, *rāsūaum*, *chāmdūaum*, *mumhūaum*, *tāhūaum*,

hīmdivaum, sām̐bhalivaum, dhūtārivaum, thāivaum, dhām̐kivaum, ūpajivaum, hasivaum, anarahivaum, cīmtarivaum, roivaum, bīhivaum, nūsivaum, thūm̐ivaum, macakodivaum, vāivaum, basivaum, sambhārivaum, māgivaum, sūivaum, ūthivaum, lw Pkt sadlahaivaum, lw Skt bhogarivaum samkramivaum, chedivaum, nirbharchivaum, nindivaum, ūdarivaum, kadarthivaum, prerivaum, stavivaum, vamecivaum namivaum, pacivaum rasivaum vadhivaum, varlivaum, parāblarivaum, arahelivaum, anabhogarivaum bhūrivaum, anararivaum, trāsivaum, nirahivaum, caus phedivaum upajāivaum, lajāivaum, hasāivaum, cīmtarivaum nīm̐q̐ivaum, in anamlavaum the -i- > -a, an instance of the early change in these long words Obl sg iāmdivā, karivā, jīvivā, jōvivā ūpādivā, rahivā, devivā bolivā, ajānivā, hīmdivā, posivā calivā, jimuā harivā, ūpajivā, ūrivā, levā, thāivā, ūthivā sām̐bhalivā, iāvivā, vināsivā, nīpāivā, rāsivā, melivā, jāivā, bāmdhivā, vināsivā, mānivā, chāmdivā, bhamivā iharivā, lws pūjivā, parāblarivā, śocivā, bhogarivā ramjarivā, sīsarivā paratharivā caus Inst sg jānivaim ūcarivaim, karivaim iimtivaim, roivaim, dervaim, jānivaim, pūchivai bāmdhivai lūtivai, pharivaim, pūhivaim vadhārivaim jīpivaim bhām̐jivaim virāddivaim, ūrāddivaim, caus desūddivaim, caddivaim, pl bolive, cīmtive, bhogaviv, loc sg karivai lopivai dharivai, kalivai, jānivai, tālvai devai, ūthivai, iāmdivai bolivai, karivai, samivai, bhamivai jānivai, lājivai ularivai, lws namaskarivai enumodivai, caus ranālvai karāivai

- (3) Infinitive of purpose obl sg neut only iharivā ramjivā levā karivā, namivā ūpādivā dasivā, caus iillarivā janīvivā, lw bhogarivā

Adverbs and Conjunctions

Besides some of the OE adverbs and conjunctions I reserved in OG most of the rest are newly created from nouns and verbs and are used in the special adverbial sense. In some cases other forms of the nouns and verbs are used in their ordinary sense, while in a few, such other forms do not exist. Sometimes two or more words are grouped to make an adverb or a conjunction. Often predicative adjectives distinguishing gender, number and case play the part of an adverb. For the derivations see the Index. I exemplify adverbs showing—

- (1) *Time* (a) Old adverbs *āja*, *hva*, (b) with the loc ending *pachai* *kahum*, *hvaum*, *āgai*, (c) with the dir sg n ending *pahlaum*, (d) absolutive form *valī*, (e) oblique form *hvaadam* (f) phrases *tvāraim*, *jivāraim*, *kivaraum*, *jāmlagai*, *tamlagai*, *jajūa* Skt lws *tatkāla*, *nramtara*, *sadāi*, *purium*, *samayi* *ksani*, *ksanum*—the last four having loc ending *dini* *dini*, *ratrum* *rātrum*—repetitions with the loc ending

The declinable variety *vahlaui*

- (2) *Place* (a) Loc forms *puhi*, *bahiri*, *lanhali*, *āgali*, *pāchali*, *pasaim* *vigai* *ūpari*, *jikam*, *tihām* *kihām*, *ihām*, *ahām*, (b) dir forms *sāmham* pl, *dābaum*, *jimanaum*, (c) phrases *kihāmtau* *jihāmtau*

The declinable variety *sāmhai* *mokalai*, *jimanau*, *cihumgamā*

- (3) *Manner* (a) Old adverbs *phoka*, *nitola*, *kima*, *jima*, *tima*, *ima*, *tima* *ji* *mamda*, (b) inst forms *balum*, *etalaum*, *apahani*, *prānum*, (c) dir forms *pahlaum*, *alataum*, *ghanaum*, *isum*, all sgs, *chānam*, *pūrām*, both pl, (d) absol forms *iali*, (e) phrases *inī* *parum*, *isī* *parum*, *eka* *vāra*, *ghanī* *vāra*, *lagareka*, *thai* *suum*, Skt lws *sāksāt*, *kevala*, *kevalaum* (ext), *vijaktaum* (ext), *visesum* *niscum*

- (4) *Degree* *gadheraum*, *ganaum*, *kima* *kima*, *vāra* *vāra*, Skt lws *atihim* *adhikeraum*

CONJUNCTIONS

Co-ordinating *anai*, *anaim*, *pana*, *pani*, *puna*, *avināma*, Skt lws *atha*, *athavā*, *tathu* *kintu*

Subordinating *tau*, *taū*, *tauhai*, *pani* *tau* *hai*, *teha* *bhanī*, *teha* *kārana*, *teha* *kārana* *tau*, *tau* *pachai*, *jeha* *kārana* *tau*, *jeha* *bhanī*

The following *Particles* come after all parts of speech *i*, *ji*, *ji*, *ja* The first shows the inclusion of the preceding thing in the statement, e.g. *biha* *i* "both", *bāla* *i* "even a child, a child also", the rest show the exclusion of the same from everything else, e.g. *loka* *ji* "men alone"

Cf Dr Tessitori's treatment *IA*, vol xliii, pp 215-16, 245-252, vol xlii, pp 3-4, 57-8

Postpositions

OG uses many postpositions to express the various relations previously denoted by the case forms in OI Of the postpositions that

are found in the MS, *ūpari* is based on Skt *upari*. Others appear to be the case-forms of substantives and adjectives. In the case of the latter, the dividing line between adjectives and postpositions is not easy to draw. A few, viz *bhanī*, *thikī*, *thalī*, *karī*, are absolutive forms. In the following list all of them govern the previous noun in the oblique case, excepting *karī*, which governs the instrumental. Many of them are used in MG.

- (a) The declinable group *nau* "of", MG *nə*, *tanau* "of", MG *tonə* (poetical), *jevadau* "similar in size", MG *jevdə*, *jəgau* "fit", MG *jəgə*, *māhīlau* "internal", MG *māylə*, *sarīsau* "similar", MG *sarkhə*, *sāmhaui* "in front of", MG *sāmə*, *ūpaharau* "more than"

Note—For the forms actually occurring in the MS see the Index

- (b) The indeclinable group (i) Old postpositions *sium* "with", MG *śū* (poetical), *ūpari* "on, upon", MG *ūpari* (ii) Inst forms *sūthum* "with", MG *sūthe*, *sūthē*, *pūthum* "behind", MG *pūthe*, *pūthē*, *pāhaim* "near", MG *pāhē* (Katharwar), *vadaui* "with", MG *vədə*, *haim*, *rahaim* "to" (iii) Loc forms *pāsai* "near", MG *pāse*, *lanhalī* "near by", MG *lanē*, *āgalī* "in front of", MG *āgalī*, *pāchalī* "behind", MG *pāchalī*, *laqai* "as far as", MG *laqe* (Katharwar), *bāhīri* "outside", MG *bāhīri*, *māhi* "in, into", MG *mā*, *pachai* "after", MG *pachī*, *naim* "to" used after the indirect object and some direct objects. MG *nē* (iv) Absolutive forms *bhanī* "towards", MG *bhanī*, *thikī*, *thalī* "with", the instrumental sense, MG *thalī* (poetical), *karī* (v) Miscellaneous *tau* "from" (vi) Skt lws *pratim* "towards", *sahita* "accompanied by", *āśrayī* "as regards"

Note—The derivations of *naim*, *nau*, *tanau*, *haim*, *thikī*, *thalī* are given below. For the derivations of the rest see the Index

DERIVATIONS

naim, *nau*, *naum*, *nī*, etc. *naim* seems to be the older, being derivable from Skt *nayana* "after the fashion of, on the principle of", e.g. *nīrākīranayana* "with the principle of (separating) water and milk", and so on. Bloch, pp. 201-5, cites illustrations from ancient Marathi texts and gives the equivalent forms in Mod I and finally derives it from *nayana*. Thus *naim* seems to be the source of the declinable *nau*. For the transition from *mal'itmā naim vā'adaui*

"salutes with the principle of (selecting and saluting) the sage", *manasa naim mārāi* "kills with the principle of (selecting and killing) man (alone)", to *manasa nau hātha* "the hand belonging to the man (as distinct from that of others)" is quite reasonable. This change may not have taken place in the Skt stage or even in the early Pkt stage for we have no records of the use of *naya-* in this sense. But the development does not seem improbable.

tanau Apbh has *tanena* in *vaddattanaho tanena*, Hem 366 125 437, and *tanaum* in *imu lula tuha tanaum* Hem iv, 361, and also *tanā* in *jar bhaggā amham tanā*, Hem iv, 379, 380, 417, 422. The illustration *aha pecchara rahutanau*, Hem iv, 447, seems to suggest its derivation from Skt *tanaya-* "the son". It seems that the sense "the son of so and so" developed into "(the one) belonging to so and so". Compare the ancient custom of family bards in Gujrāt and the colloquial use in MG of the postposition *nə, nā* without the following substantive, e.g. *Hīrācand Rūpcand nə* (i.e. *dīkrə*) "Hīracand is (the son) of Rūpcand". Similarly, *rahtutanau* may mean "the son of Raghu" or "(the son) belonging to Raghu". Another fact in support of this is that in Apbh *tanau, tanena, tanā* have no substantive following it, and seem to have been used substantively. *tanaum* has its substantive, but it precedes the adjectival phrase. Thus it seems probable that the Skt word *tanaya* (and its forms) developed into *tanaum, tanau* (and its forms) in OG with the change of meaning from "the son" to "the belonging", "of".

Thālī, thālī The MS has *thākau* the auxiliary past participle, meaning "being, remaining", it has *thākatau* pres part "that which is left over, remaining", and *thālī, thālī* postposition "from". The source word seems to be *thaklāi* ૧, to which *thākau* is the past participle, *thākatau* is the present participle, and *thālī* the absolutive form. The want of compensatory lengthening in auxiliary words is a common phenomenon, while its existence in the present participle is regular. The Pkt *thaklāi* "stays, stops" intransitive (see Hem iv, 16) will give the above words without much change in meaning. The Pk *thaketi* "shuts" goes back to *sthalayati* "to make fixed", the transitive verb, so the Pkt form would go back to **sthakayati*. Cf Skt *sthaḡayati*. The Mod I forms, including G *thāki* ૩ "to be weary", show the same origin (see ND 295b, 7, 293a 23, 25, 32, 31). There seems to be no essential difference between the senses, viz "to stay, to stand still", the old sense, and "to be weary", the modern sense, and hence it is not necessary to assume two verbs in Pkt. Thus the

OG postposition *thakī* seems to be the absolutive form of the verb *sthakyaṭi* used as a postposition Cf *harī* The Pkt *thakkai* the source of OG *thakī* seems to be a product of contamination of *sthakyaṭi* with *sthta* Also see ND 251b 25

rahaim, hram The following groups may be noted (1) *tumhārau* adj "of you", (2) *māharau* adj "of me", *tāharau* adj "of thee" (3) *tujharaim* "to you", (4) *hram rahaim* "to" There seems to be a common postposition viz *harau* or *hrau* in these groups The postposition *hram* like *naim* is used after the indirect object and sometimes after the direct object Its use after the indirect object seems to be earlier In the sentence *tujharaim chaji utara* "this is the answer to you", *tujharaim* is the indirect object and *tujā* is an old dative It seems that *harau* is used after the genitive e.g. *mā, tī, amhala* and *hram* (or the long form *haraim*) is used after the indirect object The analogy with the postpositions *nau, naim* is perfect

nau after the gen form,
e.g. *ghodā nau*

larau after the gen form
e.g. *tal'arau*

=

naim after the indir obj,
e.g. *ghodānaim*

hram after the indir obj
e.g. *tujharaim, lokahram*

As regards the derivation it seems to be an extension of *hara* which can be referred back to Skt *hara, ghara, dāra, blara* So far as the meaning is concerned *glāra* is the most satisfactory word of all Skt *grāha* m n means 'a house, a habitation' and as pl *grāh* means 'a family', 'servants', and also 'wife' (sg and pl) It occurs at the end of many compounds of the type *detatā-grāha* In Pk *glāra, galā, gela* not only mean 'a house' but also 'family life' as opposed to the 'life of a hermit', e.g. *glāratāsī* 'household life', *glārabandha* 'bonds of the family' In Pkt *glāra, gela, glāra* mean 'wife' besides having its ordinary meanings cf Pkt *glāriti glāragi* (*Abhidhāna rājya* Ira vol III p. 1012) which mean 'the body of the woman' Hem II 141 notes the word *glāra* and gives the compound *ruyagglāra* in which it stands as the last member It is also changed to *lara* in compounds like *nīlara* 'the house of the mother' In Garjara Apbh a further stage is reached Of the total number of instances of the use of *glāra* in Lu Iw., about half the number is *glāra* as the final member of a compound with the shades of meaning varying from 'a house' to 'possession' of (see *Sthūlibhadra* rāga 9 6, 19 6, 55 1 72 3 80 8) It appears

as *hara* in *ihu bālo eyaha haraha*, *kāmīna bhavissai sāmī*, *ibid*, p 139, st 27, and in *jam tuhum maha hari pattu*, *ibid*, p 137, st 23, it is used with *maha*, cf OG *māharau* above. In *olaggar mamti hara dāsi*, *ibid*, p 104, line 18, “(he) used to oblige the servant of the minister,” it comes nearest to the OG usage in the sense of “of”. For the poet does not want to differentiate the domestic servant from the public or state servant. Thus it seems probable that *ghara* > *hara* (lately extended) developed into the postposition *harau*, *hrau*, *harām*, *rahām*, *hrām*, and such other forms (see Index, *rahām*).

Word-Order

Broadly speaking the attributives precede the word attributed, and the predicatives follow the word predicated, in the sentence. The following general tendencies go to elucidate this broad principle —

ATTRIBUTION

1 Substantives and their Attributives

(a) When a proper noun appears with another substantive in apposition which is a title or the name of the occupation followed by the individual, or is a word expressing relationship, etc., the latter follows the former. e.g. *camdragupta rāja* 150 “king Camdragupta”, *cānakya muhumtām* “by the minister named Cānakya”, *parātaka rājā* “king Parvataka”, *bharata cakravartī* “the emperor Bharata”, *sūryakāmtā rānīm* 148 “by the queen Sūryakāmta”, *dyḍhaprahārī mahātma* 135 “by the sage Dyḍhaprahārī”, relationship *culanī matām* 144 “by the mother named Cūlanī”, *brahmadatta betā naim* “to the son Brahmadatta”, *pradesī rāja bhartāra* 147 “the husband named king Pradesī”, in the last illustration there is a combination of the title and the word expressing relationship. If, however the relation is the subject of emphasis, the word expressive of relation stands first, e.g. *pitā kanakaketu rājā* 146 “the father prince Kanakaketu”.

When a common noun introduces the name of a person or a thing in a capacity suitable for the context, the common noun, like the adjective, stands before the prop. noun. e.g. *āpanau mitra parātaka rājā māriu* “he killed his own friend, king Parvataka”, *camdragupta rājā naim gurim cānakya muhumtām* 150 “by the minister Cānakya, the preceptor of the king Camdragupta”, *rāya nī betī camdanabalā mahasatī* 13 “the nun Camdanabala, the daughter of the king”.

(b) When an adjective qualifies a subst. it generally stands before

the substantive adjectives, *rāmā mahātmā* 113 "a gentle monk", *be hātha* 7 "two hands", *ketalāeḷa satpurusa* 28 "some good men", *aiwekī jīva* "an indiscriminating person", *ājalaum chatra* 140 "white umbrella", *tarase mahātmāe* 141 "by the eager monks", *saghalē tīrthamkare* 161 "by all the Tīrthamkaras" This also applies to words and phrases functioning as adjectives adj phrases *samsāra rūpiā samudra* 169 "the ocean in the form of the world", *nava dīksita śiṣyūm* 167 "by the pupil who is newly initiated", *mohūm karī ākulā mūnasa* 212 "the people who are confused owing to infatuation", participles pres parts *śiṣya naum mana palhālatau hūmtau guru* 101 "the preceptor who influences the mind of the pupil", *manacīmṭare, hūā naum gamate vūmche sulhe* 188 "by the happiness desired and cherished by the mind", past parts *cīṭaru lāji* 141 "in the action which is thought out", *śrayamevarāmamdaṇi āe hūmte śiṣye* 169 "by the pupils who went to the bower of śrayamevara", *āna ullamghī rahū jīva* 501 "the person who has transgressed the command", *śvapna māhi anubhaviim sulha* 190 "the happiness which is experienced in the dream", *napita nī dīdhī vidyāim* 267 "by the science taught by a barber", postpositional phrases *jīva nā parināma* 160 "transformations of the soul", *guru naum vacana* 61 "the word of the preceptor", *varasa dīsa naum tapa* 133 "the penance of a year", *nirabādha tanai pūchivai* 166 "by asking about his well being", *strī tau bhaya* 158 "fear from women".

But when, though used attributively, it has a predicative sense it follows the noun. Such attributives are usually long and have a participle as their last member e.g. pres part *te mūmā hūmtā narakī padaim* 115 "they fall into hell, when dead", *jīva suddhānta viruddha akaya karatau hūmtau qīlhaum cīkanaum karma bāmdhai* 221 "a person acting against the religious precepts collects very adhesive karma", *pāsachau surūhita naum vāmdatau hūmtau* 230 "the depraved person, saluting a good monk", past participles *kalatra paṇi vīkāra ne dore vadī huī blartāra naum mārvaiim karai* 117 "even the wife when oppressed with emotional agitation does the killing of her husband", *loka kuguru b'ale śiṣye parivariim sri Vijaya sūri ne śiṣye dūthau* 168 "some wicked preceptor, surrounded by his good pupils was seen by the pupils of śri Vijaya sūri".

Long enlargements like those noted above are also seen before the nouns in some rare cases *ayara nīm mana nīm duḷḷa rām calasa nī āpadū thikī bīl etī huī maḷ itmā jīā a rūpiim an kuṣū rūqa rūpiim*

motau kālhiu rūmdham 261 "the sages, who are afraid of the pain caused by thousands of bodily and mental miseries, control the big elephant in the form of love, by means of the goad in the form of knowledge"

(2) *Adjectives and their Attributives*

An adverb or an adverbial phrase which modifies an adjective, or a participle functioning as an adjective, comes immediately before the adjective or the participle e.g. adv. *gūdhau bhalau* 183 "very good", *gādhau i sādhanā* 116 "even if (he is) extremely cautious", *gādhau cīkhaum* 221 "very sticky", *bhāvapūjā bhanī ghanai adhikaum* 495 "immensely greater than mental worship", postpositional phrases *loka ūpari lupu* 122 "angry with the people", *svayamtarāmamdaṇi āre hūnte śisye* 169 "by the pupils who went to the svayamvara bower", *moham karī ākulā* 212 "confused owing to infatuation", *siddhānta nai jānvaum karī adhikā purusa* 424 "men who are superior in point of knowledge of the religious doctrines".

(3) *Adverbs and their Attributes*

No example

(4) *Verbs and their Attributes*

The attributives precede the verb, but their relative position in the sentence depends upon the presence and absence of other elements in the sentence. Their usual position is between the subject and the object or the complement when either or both of them are present in the sentence. But when the verb is intransitive without a complement, the attributive adjunct to the verb comes in the beginning of the sentence, leaving the subject as near the verb as possible. Illustrations (a) Showing time *śrāva vihāna, sāmyham iṭarāga nām bumba iāmdam* 230 "the pious Jains salute the idols of the Tirthankaras in the morning and evening", *cikum dhātu ne prakope karī ksanum jīva jā* 465 "the soul goes out in a moment on account of the affliction of the four elements" (b) Showing place *pāsachau rūdā mārga tau aparapaum cūkai* 230 "the depraved one leads himself astray from the right path". With the verb implying motion the extension generally remains with the verb *jīva samsāra māhi bhamai* 214 "the soul moves about in the world", *amdhārāmaya naraki padam* 453 "they fall in the hell which is full of darkness".

Note—When the expression denotes place or time in a general way such that it seems to go with the whole sentence instead of with the verb, it comes in the beginning of the sentence place *hva*

sāvala nau dharmā lahaī chāī 230 "now he is going to describe the duties of a pious Jaina", *īnuṃ saṃsārī kisiu niścaya nahīm* 47 'there is no definiteness in this world', *cha loka māhi strī ghanī māhi thūlī saghalaṃ 1 ghara naum sara lījāī* 19 "in this world the whole essence of the house is taken away even from among a large number of women" Time *purūṃ vārūnasī nagarīṃ sambūdhana rāya naum rūpavamī kanyā naum sahasa hūṃ* 18 "in old times, in the city of Benares, the king Sambūdhana had a thousand beautiful daughters"

Showing manner When the expression is a case form or a postpositional phrase, it may appear in any position from the beginning of the sentence to the pre verb position thus, *dravya pūjāṃ te ghanaṃ punya ūpārjāī* 491 "he earns much merit by the worship with materials", *māsūhasa jīva iyaḥṭaṃ vistarīṃ anērā naṃ dharmā lahaīm jī* 471 "the animal māsūhasa certainly tells religion to others clearly and at length", *indrīṃ upadesa naṃ ārūdhīvaṃ baṭṭisa lāsa imāna pāmīṃ* 451 "Indra obtained twenty lies of flying chariots by following the advice", *gurujana nā mukha naṃ bolīṃ hātha jodī sām̐bhāvaṃ* 7 "the words from the mouth of the preceptor should be listened to with folded hands", *jīve mana pasai yaṭī nā resā līdhā* 522 "the person put on the dress of a monk without his mind" **Instrument** The proper place for this extension is between the subject and the object or the complement, if any, or between the subject and the verb *e jīva mana cīmtare sukhe karī saṃtosī na saḥī* 188 'this soul cannot be satisfied with the happiness thought out by the mind', *śrāvaka kuryavasūyīṃ karī ājīvēḷā na karaīm* 235 'a pious Jaina does not earn his livelihood by a bad trade', *śiṣya guru naṃ sūmāle vacana mārḡi thāpīṃ* 217 "the pupils put the preceptor on the right line with sweet words", *maḥātmā jñāna rūpī anāśīṃ rūpī rūpī lāṭhā rām̐dhara* 261 **Condition** *ādī īra poṣa sarīra nau uccheda hu* 223 'without a support, there happens to be the destruction of the body' **Purpose** *rājīṃ bījī nīpīvē rai lājī āpīṃ* 179 "the king gave the seeds to make them grow"

PREDICATION

The Nominal Construction—(1) When the sentence has a predicate which consists of a noun the subject normally precedes the predicate. The predicate is either a noun, an adjective or a postpositional phrase. **Illustrations** when the subject and predicate are substantives or

pronouns in the direct case *isu ācārya guru* 10 "such a preceptor (is fit to become) the teacher", *te pāpa naum phala* 59 "that is the fruit of the sin", *amhe dharma nā dhanī* 99 "we are the masters of the church", *mahātmā nau dharma vidambanū* 52 "the vow of the monk is a joke", *isī loka prasiddhi* 4 "such is the prevailing notion among the people", *bharata cakravartī drstāmta* "the emperor Bharata is an illustration", *ihām kāmā ji iayarī* 209 "in this matter only Cupid is the enemy", *haum ghanām loka nau thākura* 324 "I am the lord of many people", *e dādhyā ūpari valī phodau* 458 "that agun is like a pimple on the burn"

(2) Where the predicate is an adjective or its equivalent *guru ānanda harsa kāraṇa* 8 "the preceptor is the doer of joy and gladness", (*dharma māhi*) *puruṣa vadau* 16 "the man is superior in religious matters", *mātā hasī vasi karatām sohilū* 182 "it is easy to subdue the intoxicated elephants", *pāsachā suam ananilavaum ji bhalau* 223 "it is good not to mix with the depraved", *yāunana nadī nā pūra sarīsaum* 208 "youth is like the flood of a river", *dharma ātmasāksika* 23 "religion is discernible by the soul only", *te dhanya* 59 "he is praiseworthy", *śrī ādinātha loka naum sūrya samāna* 2 "revered Adinātha is like the sun to the world" Where either the subject or the predicate is not in the direct case *te vinaya saghalī mahāsati naim* 14 "that modesty is proper for all nuns", *bījā cārutriā naim e ksamā* "other observers of the vow should have that forbearance", *ekalā naim asatī strī tau bhaya* 158 "to the solitary person there is always a danger from an unchaste woman" It is difficult to decide which is the subject and which is the predicate from the isolated instances of this type. But in a connected speech it is easy to see if we accept the dictum that the predicate adds new knowledge to the subject which is already known. Cf. the Skt construction *namaḥ śrīyā* "a bow to *śrī*", *haraye svasti* "hail to Hari". The construction is very common in colloquial MG, e.g. *enī pūdā tamnē* "you are worrying about it", *tanē tāv* "let fever come to you" (a form of curse). Sometimes the positions are interchanged for the sake of interrogation, etc. (See Interrogative sentences below)

of the gods", *kevala jñāna ūpanaum* 31 "the pure knowledge came forth" Potential participle *isī upamā jānuī* 9 "such a comparison should be known", *ātmāḥ jīpivau* 181 "the soul alone should be conquered", *ātha mada tālvū* 333 "the eight intoxicants should be abandoned", *śiṣyūṃ te kūr्या tatkalā ācarivau* 91 "the pupil should immediately do that work"

Note—The sentences with past and pres participles as predicates were common in Skt and are common in MG e.g. Skt *ghatah irtah* "a pot was made", *aham smartaryah* "I should be remembered" In MG, as in OG, they are regular constructions to express the past tense and the mild imperative respectively, e.g. *chokṛa ārya* 'the boy came', *mśāle nitya jāu* "one should go to school daily" But the Skt idiomatic expressions like *gatosmi devūyatanaṃ* 'I went to the temple', *smartayosmi bhavatū* "I should be remembered by you" are not preserved in OG and MG

Verbal Sentences—When the predicate contains a finite verb the verb generally comes after the subject and at the end of the sentence, e.g. *teha hṛam namaskāra hu* 59 "let there be salutations to them" As regards the positions of the other parts of the sentence, the following classification is suggested. When the verb is of incomplete predication or when it is transitive, the complement or the object comes between the subject and the verb, and tends to remain as close to the verb as possible. Illustrations. Complements *cha* 31 *jīva deva hu* 15 "the same soul becomes a god", *chajī jīva cāmdāla anai tēda nau jāna brūhmana thāi* 45 "the same soul becomes the low caste man as well as a Brīhmayā well versed in the Vedas. The following has an adjective for its complement *ādinātha vīsva hṛam cūdāmanī mukuta samūna hū* 2 "Ādinātha became like a crown with head jewels" Object *tridamdiu lakṣmī pāmī* 267 "Tridamdiu obtained wealth", *isū jīva aparūda pāmai* 27 "such being gets censure", *je guru nau upadesa na lum* 61 "who does not take the advice of the preceptor", *je dhīra vrata ācaraim* 59 "those bold men who observe vows", *pāśachau rūdā mārge tau āpanapaum cūlvai* 229 "the depraved person leads himself astray from the good path. This applies also to those sentences in which the subject is for some reason not expressed e.g. *tapa nau upadesa kahai cha* 2 (the author) gives the advice for penance".

When the object is accompanied by a postposition, the whole phrase appears either before or after the subject *rājī loka nau rūva* 22 "the king protects the people", as also *dlarima 1raim vesa rūva* 22

“the uniform preserves the vow”, *upadesa nā denahāra naum te ima hasaum* 120 “they laugh at the giver of advice, in this way”

Object and Complement—When both of them occur in a sentence, the complement stands nearer the verb *guru naum tacana apramāna karai* ‘who makes void the word of the preceptor’, *sārau lūgadaum mailaum karai* 435 “the salt makes the cloth dirty”, *maim e ayuktaum kīdhaum* 412 “I did that wrong”

Two Objects—When there are two objects, the direct and the indirect (which is very often followed by a postposition), the direct object stands closer to the verb than the indirect, e g *guru kālā kāga naum dhaulau kahai* 95 “the preceptor calls the black crow white”; *ākulā mānusa duhkhā sukha kahai* 212 “the bewildered persons call misery happiness”, *bhīlīm sua deratā hraum āmsi dīdhī* 256 “the bhīl gave his eyes to the god Śiva”, *ketalā śisya gurujana hraum samiega upajāyam* 176 “some pupils produce anger in the preceptors”

Position of the words appearing in the instrumental case The inst is generally used before the past participle to indicate the logical doer of the action denoted by the verb, while the logical object stands as the grammatical subject. It is also used before a verbal form in the pass voice. In both these circumstances the inst form appears before the subject, which is kept as near the functional verb as possible, e g *saghale tīrthamkare pāsachā sum bolmaum rahivam nisedhyām* 224 “by all the Tīrthamkaras the conversation and the stay with the fallen are prohibited”, *kīdīe cīlātiputra nau deha cālanī nī parum kīdhau* 174 “the body of the son of Cīlāti was made like a sieve by the ants”, *tīnam dvesa nā calāru* 174 “anger was not used by him”, *ketale karasanīe te bīja vādhaum* 495 “by some cultivators the seeds were eaten up”. When the verb is intransitive, the inst stands before the subject, which remains as close to the verb as possible *sarīrum pīdum su guna hu* 257 “what profit can there be in torturing the body”, *tehe karī parīata jeraḍā dhiga thām* 98 “there would be heaps as big as mountains”

When the postpositional phrase is used as the direct object to a verb, it appears in the place where the ordinary object does. But when it is the indirect object or is used in a construction with “to be” to express the meaning of “has”, it frequently stands before the subject *ekalā naum asatī strī tau sadā bhaya* 158 “a single man has always to fear from an unchaste woman”, *mahātmā naum te na lāgā, na lāgasum* 137 “they did not and will not hurt the meritorious person”, *tujharai e uttara* 33 “that is the answer to

you", *inaim adhikāraḥ tuṣharaṁ satyakāḥ vidyūdharma naṁ dr̥stānta* 161 "in this connection, you have the example of Satyaka the demi god"

ABSOLUTE CONSTRUCTIONS

If the expression involving the absolute case is short, it being an adverbial adjunct, comes in its proper place in the sentence, i.e. it comes where the adverb normally comes e.g. *mātā āpani buddhim cīntavai kṛjī ana sīhatai putra naim anartha karai* 144 "the mother, when her desired work is not accomplished, does injury to the son", *śayana paṇi āpanai kṛjī vihadatai hūmtai nīthura thāim* 151 "even the friends become cruel when their desired object is frustrated". But when the subject and the verb would in this way be kept far apart, the absolute phrase is placed in the beginning *mahātmā naim śarīra nirābūdha tanai pūchivai ghanā kālā naṁ ūpārjūm aśubha karma kṣaṇam viralaṁ thāi* 166 "by asking the monks about their good health, the wicked demerit collected during a long time becomes separate in a moment", *kuṇum diśi mātra vāta deśādī hūmtūm vāteviḥū kasta pāmai jī* 317 "when somebody has shown the way only by (pointing out at) the direction, the traveller certainly meets with danger", *amaratām i hūmtām jarā rūpā naim vināśai* 205 " (granting that) one never dies, old age destroys the beauty of the body

ABSOLUTE PHRASES

An absolute phrase (for the purpose of the present discussion) is the phrase connected with the principal sentence and ending with the absolute form with which some of the previous words are directly connected. Its general relation with the principal sentence is adverbial. When therefore, it is short it appears where an adverb would appear, but when it is long it generally begins the sentence e.g. in the middle of the principal sentence *bhārateśvara cakravartī bāhubalī bhūḥ iaim hanivā naim arthi cikra ratna lē dhīyau* 146 "the emperor Bharateśvara having taken the best wheel rushed to kill his brother Bāhubali", *sūryakāntī rīnūm pradeti rājī eva deī nāri* 147 "the queen Sūryakāntī killed her husband king Pradesi by giving him poison", *kr̥taka pahlāum āpanapūm mūlūm mal̥itnā iaim deī naim pachai jīmai* 238 "a pious Jina when he gets something eats it, after giving some to the monks. Beginning the sentence *pūdu pūrin̄imūm cūritra mal̄itūm karī sūlha thāivā nūm i t̄in̄ika dolāum* 253 "it is difficult to find a place where one can be purified after he

has spoilt his character with wicked thoughts", *kāla rāga isām avalambana leī nai ālasū jīva saghalau i cāritra nau bhāra mūmkam* 293 "lazy persons leave the whole responsibility of good conduct, having taken anger, love etc., as a pretext"

INTERROGATIVE SENTENCES

The normal order of the indicative sentence is generally preserved in the interrogative sentence after replacing, by interrogative words, that part of the sentence about which the inquiry is made

Illustrations —

(1) Enlargement to the subject *ūmdira nam dhanum sum kāja* 529 "what has the mouse to do with the wealth?" *tau ihām sum āscarya* 43 "then, what wonder in this matter?" *thakurātpanai vasi hūmtai kūna purusa dāsapanaum karai* 288 "when lordship is available, what person will perform servitude?"

(2) Complement *jīnavarendra kisīā chaim* 1 "what is the Lord of the Jinas like?" *te su dharma* 429 "what sort of religion is it?" *śarīrum pīdum su guna hu* 257 "what merit can there be by torturing the body?"

(3) The Object *haum abhāgīu sum Iarisu* 193 "what shall I, the unfortunate one, do?"

(4) The enlargement to the object *ekalau sum kāja karai* 156 "what work would the single man do?" *huadām kisum krodha karaum* 139 "with whom shall I be angry at present?"

(5) Extension to the predicate *te sukha kīma kahū* 30 "how can that be called happiness?" *tau nirarīhaka kāmī tapa karaum* 51 "then, why dost thou practise penance in vain?" *taum isum Iāmim na bījham* 208 "why dost thou not know this?" *anajānatai vāta kīma desūdar* 405 "how can the unacquainted show the way?" *ekalā nam navā sūtra nam pāmīaum kahām tau hu* 151 "from where can there be the acquisition of the new meaning of the aphorisms, to a single man?" *vinaya rahita nam dharma kīhām tau* 341 "from where can there be merit to one devoid of courtesy?" *te mahātmā tumhe anamta samsārīu syā bhanī kahū* 399 "on what grounds did you call that monk to be (condemned to) endless wandering in the world?"

When the question is about the subject, the interrogative word stands just before the verb *tīham nam upadesa kūna desu* 490 "who will give them the advice?" *jñāna detā hram anaderaum sum hu* 265 "what is unfit for a gift to the person who gives us knowledge?" *ādambara nai dharvāi karī sum hu* 336 "what is the use of keeping

a false show ? " *samsāra māhi thākataum sium sāsataum* 29 " what else is everlasting in this world ? "

This tendency of putting the interrogative word just before the verb is sometimes seen in other cases *sanakṣatra mahā rasi nā sarisau guru ūpari antaramga sncha lahi nau hu* 100 " who has the internal love towards the preceptor, as the great sage Śanakṣatra had ? " but it should be noted that the logical subject of the sentence is *lahinau*, and the verb " to be " is used because the OG has no word for " to have "

When the interrogation is about the action denoted by the verb, or about the validity or otherwise of the whole statement, the word-order is the same as in the indicative sentence and the interrogative *sium* is prefixed to the whole *sium te vāta kadhāpanā nam samartha hu* 105 " would he be able to work as a guide ? "

IMPERATIVE SENTENCES

The word order in the imperative mood does not differ from that in the indicative mood, excepting that the subject is not expressed in the imperative mood *dharma karitai udyama karai* 462 " make efforts to do merit ", *sium jāni* 152 " know this ", *śithila ma thāu* 465 " do not be lazy "

NEGATIVE SENTENCES

Negation is expressed by *na ma*, *nahim* all advs, and *nathī*, a verb. The first two immediately precede the verb, the third immediately follows the verb when there is any, and it behaves like an ordinary verb (see the position of the verb, p. 65)

Examples —

na rūga dēva nai tasi na āvau 125 " one should not come under the domination of love and hatred ", *pachaim te sangā nau karana āra susthapanau na pūmām* 116 " then that maker of attachment does not get equilibrium ", *dhīra purusa ina vicāri vāhrai na thāu* 139 " the wise man, thinking thus does not get confused "

ma eihasa ma karai 172 " do not make a venture ", *śithila ma thāu* 465 " do not be lazy ", *pramāda ma karai* 123 " do not make sloth ", *e jīva anere lole damitau hūn'au ma husu* 183 " let this person not be punished by other people "

nahim sagl'alau jīva in jīva nāhim 162 " not a single life should be killed ", *thīri sukla duḥkha kārana rahū* 172 " in this connection

happiness and misery are not the causes", *valataum mahātma teha naim hanaim nahīm* 136 "the monk does not beat him in retaliation"

nathī svapna māhi anubhaviim sul ha suhunānā samaya puthum nathī 190 "the happiness enjoyed in the dream, does not exist after the time of the dream"

When the negation is interrogative *nahīm* is used before the verb *te dosa nai melārai lima nahim padisim ji* 111 "why will he not certainly fall in the collection of the demerits?"

COMPOUND AND COMPLEX SENTENCES

The word order in the compound sentence does not differ from that in simple sentences, excepting that whereas the simple sentence is only one sentence the compound sentence is a series of independent clauses. Thus it is not necessary to give illustrations for that.

In the complex sentence, the internal word order of different clauses is the same as that in the simple sentence, excepting that the position of the correlative in the principal clause, used in connection with a relative word in the dependent clause, is first in the principal clause irrespective of its function in the clause. e.g. *jima devatā nā samūha māhi imdra, jima loka māhi rājā, tīma guru gaccha rahaim ānamda harsa kāraka* 8 "as is Indra among the assembly of gods, as is the king among the people, so is the preceptor the doer of joy to the church", *jāmlagai āūsaum thākataum chav, tāmlagai āpanaum hita karī* 258 "so long as there is some life remaining, do thou thy good"

As regards the order of clauses in the complex sentence the principal clause ordinarily follows the subordinate clauses, but the principal clause is placed first when emphasis is to be shown —

(1) The Noun Clause As a subject in the sentence it stands first, as an object it stands before the subject or after the verb of the principal clause. *kupiu hūmlau anerū naim padūum cītaraī te phūla, anai pāpa karai te phala* 36 "the fact that an angry man contemplates evil to somebody, is the flower and that he does sin is the fruit", *ātmā jima śubha bhāvi athavā aśubha bhāvi rahiu isum ātmā ji jānai* 23 "only the soul knows whether it behaved with good motives or bad", *mīsim te tīma ji pricai jam e māharau mahimā nahīm* 13 "certainly he knows that it is not his greatness"

(2) Adjectival Clauses These precede the noun or pronoun they qualify. *gāravim āpanapam praśamsai isiu jīvaloka māhi apavāda pīmai* 27 "he gets censure in this world who praises himself through pride", *kahi naum kahim gujha stari nahīm, thodaum bolai isiu*

guru hu 11 "he ought to be the preceptor who does not hear any secret of anybody and who speaks little", *mahātmā j^e sāmānya* : *mahātmā naim āgali karī iihāra karaum te pari tuma j^e guru nī parum jānrau* 9 "Even that ordinary monk whom the preceptor has appointed to office before himself going out to preach is to be considered a preceptor", but when it is an enlargement to an object, it is placed in the beginning of the principal clause, probably to allow the subject of the principal clause and its finite verb to appear as near as possible *rājā ādesa du loka te mastakum vīmcham* 7 "what the king commands the people obey with respect"

(3) Adverbial Clauses These precede the principal clause *devatā nū samūha māhi indra tuma guru gaccha raham ānanda harsa kūraṭa* 8, *juma abhāgīu jīva nidhāna naum pāmivaum nīm gamai tuma jīva mokṣanidhāna na pāmam* 80 "as an unfortunate man loses the acquisition of underground treasure, so the person does not get absolution", *dharma thikī motapana hu tau dharma kījau* 288 "if greatness can be had through religion, then religion alone is to be practised"

Emphasis *teha nām sam inam bhatī na pāmata jai pūchalai bhari viratiramta huata* 281 "he would never have got those hundreds (of calamities) had he remained dispassionate in the last birth *tisayā jīva naum e lakṣana jam tīraya sulha nāi eivai na rācam* 290 "it is the differentiating mark of such people that they take no delight in sense-objects"

THE MANUSCRIPT

Note—The Arabic numbers indicate the numbers of the Pkt *galas* of which the following MS is a transliteration

Śrī Nanna Surī sadgurubhyo namah Siddhebyah svagurubhyaśca
namaskrtya likhamyaham śrī upadeśamalartham balanamāya
bodhakam

Gramtha nai prarambhi namaskari kahai chai Jinavaremdra
tirthamkara namaskari nai haum guru nai upadeśum e upadeśa tapi
śreni kahisu Jinavaremdra kisiya chaim Imdra anai naremdra
rujane pujita chaim Vali kisiya chaim Tribhuvana na guru chaim

1 Śrī Adinatha viśva brahm cuḍamani mukuṭa samana huu
Śrī Mahavira tribhuvana ni lakṣmi naim tilaka sarisau chai Eka
śrī Adinatha loka naim surya samana anai el a śrī Mahavira tribhuvana
naim locana samana 2 Tapa nau upadesa kahai chai

Varasa disa śrī Ādinatha Vardhamana juna camdra śrī Mahavira
tirthamkara cha masa ni parum cauviḥara upavasa karata chadmastha
kali viḥara kiḍha E biḥum tirthamkara nai dr̥ṣṭamtum tapa nai
visai yatna karau 3 Jai kimai tribhuvana nau svami śrī

Mahavira nica loka nam aneka paduam kiḍham viśesum sahai isi
loka prasiddhi bija jiva jivitavya na vinasa nam karanahara saghala
caritri naim e ksama 4 Upasarga ne sahasre pani motam
mahī motau śrī Mahavira dharma dhyana tau ksobhvi na sakum
maha vayu ne samuhe juna Meru parvata kampavi na sikum 5

Bhadra kalyanakari vinita pamiu vinaya chai jupaim prathama gana
dhara śrī Gāutamasvami saghala sruta juana nau dhanī te artha
janatau i humtau ascarya purita citta humtau sarva śrī Mahavira
naum kahium sambhalai 6 Raja je adeśa du loka te mastakum

vamchaim isi parum guru jana na mukha naum bolum be hatha
jodi sambhalivaum 7 Jima devata na samuha mahī Indra

grahi na samuha tati na samuha mahī juna camdra juna loka mahī
raja tima guru gaccha/rahaim ananda harsa karaka 8 Raja

Bala isium kari loka na parabhavaim isi guru rahaim upama janivi
Mahatma je samanya i mahatma naim agali kari viḥara karaum te
pani timaji guru ni parum japiu 9 Rupavamta tejavamta

varata saghala siddhamta nau japa madhura vacana gambhira

niscita upadeśa devai tatpara isiu acarva guru 10 Kahi naum
 kahium gujha śravai nahim sūmva gaccha nai arthi vastra patradika
 nau samgraha karu abhigraha nau palanahara thodaum bolu capala
 nahim śmita citta isiu guru hui 11 Ghana kida parum jina
 varemdra vitaraga moksa nau margi disadi nai ajaramara sthanaki
 moksa puhutti hivadum saghalaum śisana acārye dhuru 12
 Guṇavanti rāya nī beṭi Camdanabala mahi soti sahasra ne samuhe
 loke puṭhum lage humdu tau te ahamkara na karaim Niscum te
 tima prichu jam e maharai mahima nahum e guṇa nau mahima 13
 Ārya Camdanabala mahasati tehaji dina nī dikṣi rāmka mahatma
 hram sahum humti asapa naum levum na vanchaim te vinaya saghali
 mahisati naim 14 Sau varasa nī dikṣi mahasati naim aja nau
 dikṣiu mahatma sambham ūthivai vimdivai namaskarivai vinayum
 te puja hui 15 Dharma purusa gaṇadhara thuki ūpanau
 Tirthamkare updisiu Dharma mahi purusa vadau ajapa loka i mahi
 thakura purusa loka mahi uttama dharma sium kahi 16
 Purvum Varuṇasi nagarum Sambadhana rayanaim rupavanti kanyā
 nam sahasra jhajheraum hūm 17 Taubai tehe kanyae te
 rajyalakṣmī vipasati nī rasī ekam Aṅgavira putrum garbhī rihum
 humtam rasī 18 Tha loka mahi rajapuruse stri gharu mahi
 thuki saghalaum i ghara naun sara lijai jipum ghari purusa nathi 19
 Anerani loka hram gharai japaivaim sium pupa atma sisumja
 bhalaum, ihum Bharatacakravarti Prasannacandri raji dṛṣṭamta
 20 Asamyama ne sthinake rahatī rahum vesa i apramaṇa
 vesa palāṭi purusa naim saitaum humtaum vesa kisium na maraim
 21 Dharma hram vesa rasai, haum dikṣiu chaum vesum kari
 isium śamk u, unmargi padata hram vesa rasai juma rija loka nam
 rasai 22 Ātmā juma śubha bhavi athavā aśubha bhavi rihū
 isium atmā jī jivai, dharmā atmāsakṣi, te vivekiu atma tima
 jī karai juma atmā naim sukhavahā hui 23 Jipaim jipaim
 samayi jīva jipaim jipaim bhavi varitai te jiva tipaim 2 samayi
 rudaum athava padūm karma bāndhai 24 Jai alamkarum
 dharma hutā tau Bhūbhā tādhi tapa vae kari sedā pam diu humtau
 varasa disa nirahara humtru tima dubbha nī pūmta 25
 Aparī buddhi nu samkalpum cūtavium chai jipum aparī manasum
 racium chai jipum chivā isivum guru nī upadeśa parai paralokahita
 kuma lijai 26 Stabdhā apānamatau kṛtaghna vinayarahita
 caravum apāpauṃ prāśaṃ sai guru pratum namai nahim e dhujana
 nam nimdiv isiu jīvaloka i mīlu apav idā pamai 27 Ketilēka
 satpurusa Sānātkumara cakravarti nī parum tloḍai lujaim jela

karanatau deha nā vīra kṣaṇum kṣaṇum hīnī isum devatāe teharām
 kahūm 28 Lavasattima vimānavasī pañcama anuttara
 vimānavasī i devī jai cyavām tau samsara mahī citavītaum
 thālataum sūm śīśvataum 29 Te sukha kīma kahū jeha
 sukha rahām ghaṇai i kalūm duḥkha āśrayai anai je sukha mīraṇa
 nai chehaḍai samsara bhamīva naum karana hui 30 Koeka
 jīva updesane sahasre bujhavitau humtau pratibhoda na pamaim
 jīma Brahmādatta cakravartī anai Udayī rājī nū maraṇhara jīma
 31 Hathīa na kana nī parūm camēla rajyalakṣmīm anachamdi
 humtum apana karma rupīa karcara nai purūm bhāra jīva narakūm
 padam 32 Jīva tanam isam papācaritrā bolī nā sūkūm jīma
 kūnaekūm bhūlūm śrī Mahāvīra kankalī puchūm he bhagavan je
 te te teha jī bhāgavamta kahaimechūm tujharūm ehī utarī te
 tehaī je tīhara cittā mahī chāi 33 Vrgvātī hram sīci parūm
 apana dosa paḍīvajī nai Camdanabala ne page paḍīyam humtam
 kevala jnana upanaum 34 Kīsum īma bolī sakī jam hī vīdam
 nai kalī saraga dharmī vartatai koi jīva kasaya rahīta paṇī je atihim
 anera ne durvacane dipavya kasaya upaśamīvī te muni janīvau
 35 Kaḍua lasaya rupīa vīksa nam phula phala be vīrasī
 kaduam kupīū humtau anera nai pīduum citavī te phula anai papī
 karai te phala 36 Koeka chata bhoga chamḍai, koeka aṇchata
 i vāṃchāi koeka anera naim dr̥ṣṭamtum chamḍai jīma Jambu
 svamī bhoga chamdatau deśī Prabhavām chamdya 37 Gīdhī
 rāudra i jīva pradhīna dharma nai prabhavūm pratibodha pīmyī
 disaim jīma te Cilatiputra Sumsuma na dr̥ṣṭmtī mahī pratibodha
 pamiū 38 Damdhana kumarūm pītā śrī Kṛṣṇa nai ghārī tīma
 phalī phulī humtai tarasa bhukha maya rahīta mīramtara tīma sahī
 jīma saphala hui 39 Mahatma hram ruda vīhara nai vīśai ruda
 avasa nai vīśai ruḍa vāna nai vīśai adhīkara nahim dharmakarya
 nai vīśai adhīkara 40 Te sadhu mahatma jūmā deśa anai harsa
 nai vīśai tīma atavī mahī mahabhayī paṇī śārīra nī pīda sīham
 paṇī asujhataum na lum 41 Skandāsuri na śīśya ghaṇūm
 pīlata huta kupīya nahim janī cautha moksapadārtha naim karaṇī
 paṇam kṣama rahasya chāi jehe īśī huta je samaim te jana hūm
 42 Vitaraga nam vacana nai sambhāhīvai kajīgara lāna chaim
 jeha nam tatha janū samsara nau rāudra parīnama chāi jehe īśva
 mahatma jai kīmai īśī parūm vījana nam kīdham khamaim tau īham
 sūm āścarya 43 Ihām dharma nai vīcārī kula motaum nahim
 Harīkeśabala Matamgarusī naum sūm kula hutum tapum karī
 vārjīya humta devī i jeha naim sevaim 44 Ehāī jīva deva

hui anai nirakī : hui kiḍa kṛmī thū anai patangī pramukha
 tirjāncapagaum paṇi pūmī, athava e jiva manuṣya thū rapa
 vānta anai kurupa, sukhi anai dukhi raja thū anai ranika thū
 chaji jiva caṇḍala anai veda nau jana brahmana thāi svami ghara
 nau dhana anai dāsa paṇi thāi Pujya anai nimivya paṇi thāi mrdhana
 anai dhanavanta thū 15 6 Iṇum samasari kiṣu niscaya nāhum
 upana karmma ni racana sarisi kiḍhi cesta chāi jinaum navaṇa
 rupavasa chāmi jeha taja isu jiva naṭva : ni parima varttai 17
 Vavariṣvami dhana ni samūha ni koḍi sru sithum gune pūri kanya
 nai viṣai lobha na pamiu bija : caritri naim e nirlobhapapaum
 jivivaum 48 Bhala muni amteurie nagare katake vahane
 pradina dravya bhamdīre aneka prakari kara bhoge mhumtrita
 : hut : etali vastu na vamecham 49 Avavaya naum chedivum
 bheda svajana sium jūjva thivaum vyasana apadi vyasa kleśa kasta
 bhava vivada vidhavaḍi maraṇa dharmma thūki eukivaum arati
 mananau ūdega dhana thūki e sarva hum 50 Dosa naim sava
 naum mūlagrum jala pūri rasiṣvare varjuum anartha naum karana
 vamiu Jai isum dhana he śiṣva tūm vahaim tau nirarthaka kani
 tapa karum 51 Vadha braṇḍhana marivaum seham kadar
 thana ketahēka parigrahi nathi tau jai parigrahi ji karai tau mahitma
 nau dharma niscum vidambana 52 Namdisēpa tapaum sium
 kula hutaum jam rudaim acarivaum kari Vasudeva isu namum vistirpa
 vadava vameśa tapau pitamaha hū Vidyidharie tathi harsa sahita
 rava ni beṭie ekeka ni sparḍhum tadakili jam Vasudeva vichu te
 tapa naum phala 53-4 Balasahita Raula vevum Gayasukun a
 lum apapai mastaki balum humtām tima kṛmī kiḍhi jiva mokṣi
 puhitau 55 Raya tanai kuli upana jarumaraṇa garbhav :
 thūki bhān : isiy : sadhu dīṣa ni dīṣa nica : tapaum sava sahum
 56 Kulina pāhilaum namum akulina puruṣa na nāhum
 jiva iṇum śasani cakravarti muni sghala mahitma naim pāhilaum
 namum jimate cakravarti sadhu teha diḍiḍi nai dikṣum samiva
 mahitmaum nisthurapaṇum bolivū paṇi tauli na kupi namiva
 anai samivai glāpa guṇa isu bahut : guṇum kari nanu 57 8
 Te dhanya te sadhu te hram namaskara hu je dīṣa akirva tiki
 nivarva : hūmta sadgadharī samana vrata acarum jiva śi
 lhadra muni 59 Sadhu mahitma vava taja sija na
 paṇjari sarisi loka sru jana nu vev vartta taparūpi paṇjari na
 vev tikepa sadga na paṇjari mihi paṇjarai ghata : śha ni parum
 vavum isu bhava jīham śha paṇjari hum tihum rava na subhata
 cihum gram : jiva vipasana śha śha : hathivara ūgunaim te dāsa

siha bihata pamjariṃ mahi rahaum tima sadhu savihum pase visaye
kari aneka jiva kadhathana pamata desi visayasadga naim agamya
tapa rupiya pamjara mahi vasaim 60 Je guru naum vacana
apramana karai anai je guru nau upadesa na lum te pachai tima seda
pamai jima upakosa nai ghari tapasvi 61 Mota vrata rupiu

parvata teha nau bhara upadiva atihum udyamapara siha guphavasi
muni hraum strijana nai melavai yatipanaum bihum pare gayaum
tivarum te desa virati nahum anai sarvavirati pani nahi 62

Jai kausagga karai jai mauna dharai jai mathaum mumdavaḥ vakalam
pahirai tapa karai pani jai maithuna prarthai tau mujha hraum
brahma i na gamaim 63 Śastra naum bhanivaum gunivaum

tau pramana atmi janiu tau pramana jai kusamsargi padu preriu
ilparthuu i humtau akrtiya na karaim 64 Guru na carana agali

saghlam salarupa papa pragata karatau mahatmapanaum pamai
asuddhi na dhani na guna ni sreni na vadhaim tetaliḥ rahai 65

Jai gure dul kara nau karanahara isiu sacau mahatma Sthulabhadra
khiu tau ariya Sambhutavijaya ne sisye kami na khamium 66

Jai koeka karma nai upasamum kari sadacara humtau bhalau ima
loke prasamsu tau aneru dharma janatau humtau matsara kami vahai

67 Aparā caritra nai visai drdha gune bhariu isi yati ni
prasamsa je na samsahai te parabhavi hupau thai jima Mahapitha
anai Pitha rusi 68 Anera nau avnavada bolai atha mada nai

vistarivai sadai rai karu parai laksmum dajhai kasaya nau dhani
ima sada dukkhi 69 Vigraha jhujha vivada vacanakalaha

teha upari alhilasa chai jeha naum kula camdradika ganagaccha
samgha caturvidha tehe bahiri kidhau chai isiya hraum devaloki
devasibha mahi pravesai nathi te mari kilusnu deva thai isiu bhava

70 Jai aneru koeka loka vyavaharum varjum papa karai
bijau loi je teha naum papa pragata karai te anera nai dukkhum
dukkhu thai 71 E pamca bola atihum ujama karata i mahatma

naim thiluu karaim apai stuti i aneri ni namda 2 jibha 3 upastha
sparsanendriya 4 kasaya 5 72 Anera na dosa bolivai buddhi chai

jeha ni isiu jehejehe vacane kari aneri naim dusanadu te tisiyi dosa
parabhavi pamai eha karana anera na avnavada nau bolanahara
desi i yuktai nahum 73 Ghaddha namaim nahum guru na

chudra na desanahara guru na dosa bolaim apai buddhum calaim
capala namka risala ehva sisya guru naim udega na karanahara 74

Jeta sisya hraum guru upari bhakti seva nahum anai bahumana
antaramgi priti nahum e puja isium gaurava nahum lya nahum
sneha nahum teha hraum gurukulavasaim sium 75 Sikha

dijatunū risāvai, vīru hūtau hīyūm kari krodha vahū, kisūm
kīja na karaum, guru hrūm te āla anartha kahū, paṇi te śīśya nahūm

. 76 Urvillaṇa dosa nai pragaṭa karivai lajāvivaum, vacane
karī dosanūm kahivaum, parabhava nūm karivaum, ghaṇaum kahī-
vaum, duhubhānīhun karkaśa vacana nūm bolivaum, che guru atha
anerī ne kidhe satvūm āgilā sādīcāra muni mukha rāga na bhedaum,
kālmuhā na thūm . 77 Je ahankārī nī dhanī samudra nī

parūm gambhīra teha : sādhu anērā hrūm parābhava anai vīyāvivaum
sula puṇya dukha pīpa teha nī ksava nū arthi na karaum . 78

Mauā namatā nihupahānī nirvyāpīra, hāsīdava hasivaum kari anērā
naini avahelivaum tīpam rahita, vikathūm mūkyī, isiyā sādhu
anapūchya hūmī asambaddha atighaṇaum na bolaim . 79

Vadhuraum dihaum thoḍaum, kāji paḍu ahankārahita, apato-
chadaum pūhlaum buddhūm vicārium, je dharmā sahita mahīmī,
isūm bolaim . 80 Tāmali tīpasūm sīṭhi sahasra varasa triṇṇi

sātām ekavīsavīra pīṇūm dhoī nai āhāra letaim tapa kidhūm
paṇi ajnāna tīpa cha bhaṇī alpaphala ji hūm . 81 Cha jivani

kāya nī haṇapahāra vali hūmā nūm śāstra upadīśam isiyā ajnana
tapasvī hrūm ghaṇai tīpakasūm thoḍaum ji phali hū . 82

Jāinamuni jīsum chai tisūm śicaum samdeharahita sarva prīcham
tū jīnavacana mārga nū jāṇa ghaṇā loka nām ghaṇīm kidhām sahūm

. 83 . . . Je jeha nū huyai vasai te teha hrūm bhalau kahū va
ghūm mā āpaṇā bīlaka naim savikaha nūm sukhahetu anai āṇau
mīnai . 84 Mani suvarṇa ratna dhane ghari bhari hutai śali

bhadra mīharai paṇi aneriū thākura chai ima cīntavi vīśava na
icchārahita hū . 85 . Je tapa samyama na karaum nīcūm te

purusa sarīśi hītha pagai isivā avayave kari āpīnasarīśā purusa tapam
dāsapāṇaum pīmam . 86 . Surūpa sukumali sukha nūm voga

Sālibhadrūm aneka tapa ne vīśe kari āpaṇau deha tima śouu juna
āpanai ghari : na ulaṣū . . 87 Aṇmī Sukumīla mahī rī nūm

caritra dubhara anai romānce nūm karaphīra, prasiddha ipīnau
deha tima chāndi e āśarya . 88 Jīva aneriū śarīra aneriūm

vī bhāvanūm chīndiūm deha rūpūm ghara isū sādīcāra sādhu
dharmā nai arthi savari chīndi . Ekamanū jīva chai divasa nī

dikā pīmuu hutau moksa na pīmūm tauhai nīcūm vāimānīka deha
thū . . 89-90 . . Mastaki nilī vīdhra nū vimṭivai Metarva bhāga-

vanta tū āmī nimkālī, paṇi tauhai te rucīvīra manūp kari kupū
nahūm . . 91 . Koeka mīhīmī naim sūkadūm kari bāmha sara lai,

anai koeka vāimānī kari tāchai koeka stavai koeka nimīnī malā
rīśīvīra te saghalūm ūpari samacitta ji hūm . 92 Guru vacana

siddhata shigiri na uttama sisyam hram kalyana hau vayara
 celau vicanadesum isium guru naum vacana tehe vicarum nahum
 adarum ji 93 Amgule kari sarpamavi athava e sapra na
 damtasamuha gami isium guru naum vacana icchamti vamechum
 isium kahi sisyum te karya tatkala karivaum ji jeha bhani yuktaum
 ayuktaum guru ji janaim 94 Karana na jana guru kivaraim
 kala lagi naim dhaulau kahaim sisyum te vacana timaji saddahi
 vaum tiham karanum huivaum ima cimtavivaum 95 Je
 bhavum kari nirmalacitta hutau guru naum vacana padivajai teha
 nai te guruvacana usadha ni parum pijataum susa naum karan hui
 96 Guru ni anuvartani karaim sanukula vinita ghani ksama
 na dhanu sada guru naim bhaktivamta vasa mahi rahaim guru naum
 pasum na mumkai susahajika isiya sisya dhanya bhala 97
 Gunavamta sisya hram jivatam ihaloki jasa hui muma putum
 kirti hui paraloki dharma sugati hui nurguna sisya hram jivatam
 ajasa muam akirti anai adharma durgati hui 98 Je Datta
 ni parum amhe niratichari dharma na dhanu e tisiu nahum isi vima
 sanum vadapani athava milanapanaim ekaim ksetri rahatam guru
 naim vahelaim teha i kusisya kahu 99 Sunaksatri maharisi
 na sarisau guru upari amtaranga sneha kahu nau hui jipaim jivitavya
 tyajum pani guru nau parabhava na sahu 100 Pachila bhava
 ne punye preniya jnanadika laksmi naum sthanaka avatai bhavi
 haunahara kalyana chaim jeha naim isia bhavya jiva devata para
 matma ni buddhum guru naim sevaim 101 Guru ghanam
 sukha nam lasa teha na denahara dukkha saya thuki mumkavanahara
 e samdeha rahita inaim arthi Kesi ganadhara guru anai Pradesi
 raja s sya te biha i drstanta 102 Pradesi rajum tima narakagati
 jaiya jogya kammi kidhai humtai jam deva naum vimina pamum
 te guru nai prabhavum 103 Dharmamaya ati bhalam bolva
 nam karai a anai guna tehe sahita isie vacane sisya naum mana palha
 latau humtau guru s sya naim sisa du 104 Uramini nagarum
 kalikacaryum Dattaraya agali jivitavya pana kari udi apanai abhi
 prayum sirai chamdum pani papamaya vacana na bolum 105
 Sutra tau kudum arthi tau pragata sacaum dharma anakhatru
 hutau avatai bhavi dharma naum pumvaum hitai juma bhagamta
 Sri Mahavira hram ekaim asatya vacanum vistitna jaramaranrupu
 smudra hui 106 Davibhava naim desadivum roivum para
 stri na hava bhava bhaya rajadika tru isie jivitavya na vinas ne
 karipahare sanukula pratikula upsarge sadhu maraim papi vrata nau
 bhara viradhaim nahum 107 apaanum hita tapra samjama

sev itau huntan anai dhanabahu manidikum apani lutina acrayahara
 nam prasamsatru jiva sugati punai jima sutahira na dana nau pra
 samsanahara Haripalau anai Baladeva e trippu paimcamai devaloka
 puluti 108 Purvum Purana sresthina atidoluhum ghanai
 kila lagu jima te kasta kidhau jai te kasta dayipari hutru iqaim
 jima isaim rahim karata tau saphala hutu 109 Karavum
 ekum sthanaki rahitum hutum atihiduvumum kari vatna karavum
 jima te Sangamasuri vaditum kili ekum ksetri rahit saprabhava
 hua 110 Nihkarana ekumtum ekaksetri na rahayabhi ghara
 anai gharsuna nu visai jai maharaim e isaim bhava karum te vijhi
 valipapa krodhamanidika dosa teha nu melavai kuma nabhim padisum
 ji 111 Jiva apavimsi nai ghara anai ghara vibhaga naum
 jilivum vadikotadi naum karavum kima hui tau avium
 vicriti te eka jiva nikai chedi nu yati tuma avirati nu margi
 padiva 112 Nirmala i yati hram thodau i ghashta nu
 paricaya papa lagidai jima te Varitra isum namum risivara
 Candapradyota rajum hasu 113 Stri nam avelum
 upasraya avivum visumho stri nu visai neho stri nu
 sneha raivai arova stri sium saraga vata naum karavum saraga
 stri sium sagi anai ghara na aloca num karavum etili lola
 vati nam tapasula anai vrata phedaim 114 Tyotisa graha na
 vata numitta horastra aksari mupramukha kantuka usilha ne
 sthine graha nam sinukula karavum adeva devatadika nau
 bhukammehum risadi namkaravum etili nu karivai karavai
 anumodivai mahatma nam tapa nu ksava hui 115 Jima jima
 jyotisadika nu samimudha karai tuma tuma ksapi ksapi adika
 pravrtti hui thodau samghanau thai pachai te samiga nau karina
 hara gure varitru humtru susthapayum na paimum 116 Je
 mahatma uttara guna ahirasuddhipramukha elimdu tili dala
 kalum mulliguna mahavrita jani chimjai jima jima pramuda karai
 tuma tuma ksava guna thiki cukavu 117 Jastapayum diti
 minu thina prahajai savara nu visum diphapayum namimkam
 te upayum kija e hui jima Cumhravamsaka rajum sadhium
 118 Tili tapa thukha tarava asadavasa hihumi isum uparava
 jiritha klesa upasarga etalum je salu teha nam diti anai je
 mcala citta te tapa icarai 119 Fvitariga na diti arma jipata
 plaita i dharina nu visum mcala hui mahatma nam karivum
 ksum itum alhikari kamahumeli nu apalirini Sagaricamtra
 samidpanta 120 Kama kava kava plaita i thakau deve
 itru lasti sarpa rikasa nam attalava isum upasarge tapa na guna

thiki cūkavi na sakau 121 Ketālā aviveki jiva visaya anabho
 gavata i ajāniva tau narakagatiṃ paḍum, ūjanum loka ūpari kupiṃ
 ahāra nau vīmchanahara rāṃka teha ni parum 122 Guru
 kaham cham bhavya jiva pratim, he jñānādika guṇa nā āgara
 bhava ne lāse duhprapa janma jara marana rūpiā samudra nā ūtāra-
 hara vitaraga na vacana nai visai ksana i pramada ma karisi 123
 E jiva jam sācaum dharma na līham lahī nai jam moksābhūṣa na
 pamam anai visaya sukha nai visai asakta thāi, te rāga dvesa naum
 dusana' 124 Teha karani, ghanā guṇa na nasavanahara
 samyaktvacaritra nā guṇa na vināsanahara papi rāgadvesa nai vasi
 na avivaum 125 Samartha i vajari gāḍhau i dūh-viu hūmtau
 te anartha na karaim jam e biha i rāga anai dvesa anajitā hūmtā
 karaim 126 E rāga dvesa iha loki kasta anai apajasa anai
 guṇa nau vināsa karaim, para loki sayara nam mana nam duhkha
 ūpam 127 Aho uttamo, jou e dhig nimdya akāṇ jam ragadvese
 kari ghaṇaum anai kadūu paḍūu jeha nau rasavipāka isum phala
 pamai, e jiva isum jānatau i hūmtau rāgadvesa naum kārana teha
 ji akaja sevai 128 Jai jaga mahu rāgadvesa na huta, tau kūna
 duhkha pamata, athava piyare sukhe kari kahi naim aścarya huta,
 athava kuna moksa na pamata 129 Ahamkari, guru nai
 ūparathau anarthum pūriu, mārgi na calaim te locādika kasta nau
 samuha phoka karai, jima Gosalau 130 Vacani kari kalaha
 naum karivaum, āpanapa anai anerā naim krodha naum ūpajāvivaum,
 ghayā naum karivaum, rajakuli jāivaum, isum sahaja chai jehā
 naum isiu jiva sada risaum pūriu hūmtau phoka caritra palai 130
 Jima vacana nau dāvānala prajvalu hūmtau utavalau 2 ksana matrum
 vana balai, ima kasāya nau parinama pamru jiva tapa anai cāritra balai
 131 Kasāya nai gāḍhai halui parnāmaviseśum kari kahia thiki
 vali adhikau athava uchau tapa nau ksaya hui, tauhai vyavahara
 matrum vicilā vaha nā madhyama parinama aśrayi bādara vṛttum
 ksaya nūm svarupa bihum gathāe kari isum kahū 132 Kathora
 gali nai vacanum asa divasa naum tapasamyama nīngamai, adhiksepa
 jati na kula nā marma prakasaṃ tau māsa divasa naum tapa haṇai,
 sapī detau varasa disa naum tapa hanai, lakadaī lohadaī ghāya
 karatau hūmtau jamarā naum tapa nīngamai, athava agla naum
 jivitavya chedai tau jamarā naum tapasamjama haninai navaum
 pāpa karma samcaṃ jinaum pāpa karmum jiva pramadabahula hūmtau
 samsari bhamai 133-4 Śapa nūm devaum, āṃgulum kari
 nīrbharchivaum, doraḍādike piḍivaum, parabhava nimdivum,
 etala bola paraloka nā jīṇa muni Dṛḍhīprahari mahātmā nī parum

saham 135 Haum inam hanu teha bhavi valatuum mahātma
 teha nam bhavum nahim, śāpa dīdhai hūmtai valatu śāpa na dum,
 mīriti i hūmtā Sahasramalla vati nī parum sahaim . 136
 Pachulī bhava ne karne nimpiv i kumānasa nī mukha rūpi dhanusa
 thuki nikalyā vacana rūpī bāna ksama rūpiūm seḍaum vahatīm
 mahatma nam te na lagī, na lāgisum na līgaim 137 Ramka
 śvāna pahaum āhavi hūmtau pāsānai ji dāyiv i vamehai pari
 limkhanahāra ni karavāra na karaum, anai siha bīra pumī nai
 bīra kupam limkhuma ima bīra nī utpatti joi, anai bīra nī nam
 kharahira sīmhai jūi 138 Pūrvilū bhavi maim tima rūdaum
 karma kāmū na kidhaum, jinaum karmum kari mujha nam samartha
 i pūhai nahim, hivaḍam kisum athava kahu ūpari krodha karaum,
 dhira purusa ima vicāri vihvala na thāmi 139 Skanda kumara
 hrami mahātma thayā pūthum pitā Kanakaketu rājā snehūm ūjalaum
 chatra dharavai tuhai te Skandakumāra vati sagā ne sneha pise
 bandhinau nahim 140 Vabīra nau sneha gīdhau, teha
 pūhaim chorū nau sneha gīdherau, teha thaki bhīrvadika vīlram
 nau sneha atilum gīdherau, e sneha vimasitau gahana chai teha
 bhani atilum dharmā ūpari tarase mahātma e sneha chandhu
 141 Paramārtha na ajīra nam sagā loka nī sneha nau sambandha
 hui, pari samsāra nā anitya svabhāva nau niścaya teha na jana
 nam savaham ūpari sarisum citra . 142 Vabīra bhū kalitra
 beḷā mitra svajana e iha loka ji ghanī bhava anai mana nam dukkha
 karaum 143 Mitā āpari buddham citavu kaji anasijhatai
 putra nam anartha kari juna Culinī mītum Brahmadvatī beta
 nam anartha cīntavu 144 Pitā Kanakaketu rajam rāja
 nai visai tarasu hūmtai putra hram saghalam amgopamga nam
 chedivum kadarthavum pidivum kidhaum 145 Visavaṣukha
 na rīga nai vasi hūmtai rāudrapavum hatthaya lei bhāi i bhū nam
 mūrai junte Bharatesvara cakravartī Bihubali bhāi nam haniva
 nau artha cakratna lei dhīvai 146 Kalitra pari pūca
 undiva nī vikāra ne dose nahi hutī patipāpa bhartīra nam mīvaum
 kari juna Sūrvakuntī ramum te Pradeśi rāja bhartīra tima visa dei
 mīru 148 Jima ipavī amga thaki ūpavum Kōpi rajum
 kṣāvika samyaktva bhavi mokṣa-āukhya nai visaya ūtivalu putra
 Kōpi valhu chai jeha nam isu Śreṇika rāja ksavi pumidū vimavū
 . 149 Lobhu apavī kārya nai visai ūtivalu mitra āpavum
 kīji kari vavari thānu juna Candragupta rājī nai gurum Cāṇakya
 mumbhatam āpavū mitra Parvatika rājī mīru 150 Svajana
 pari āpavū kaji vīlādati hūmtai klā-ārami kara niṣṭhura anai

parusa vacani karkaśa thāim jima Pharasurama nau kīdhau sāta vāra
 ksatriya nau ani Subhūma nau kīdhau ekaviśa vāra brāhmana nau
 ksaya hūu 151 Niramtara bhalā muni kutumba ghara āpanām
 sukha saga anērā loka nai visai anaādhārūm vihāra karaim jima
 bhagavanta śrī ārya Mahāgiri 152 Rūḍai rūpum utkaṭa
 yāuvanum guṇavanta kanyae sukhe ghara nī lakṣmum suvihita sādhu
 lobhi na jaim, ihām śrī Jambuvāmī e dṛṣṭimti 153 Moṭai
 kuli ūpanā rājāna nā kula naim mukuṭa samāna isiyā i bhala mahātmā
 ghaṇa desa kula na yatī jana mahātmā nā saṃghaṭṭa parasparum
 śikṣa naum devaum athavā sāmkaḍai upāśrayī rahivūm sahaum
 Metha kumara nī parum 154 Parasparum samkoca sukha
 thodaum bhūsataraum karī sayara nī pīdā sārana kāja karīva nūm
 sambharivaum, vārana pramāda karatām varivaum, kahu anakīdhai
 madhurakathina vacane sīsa naum devaum gurujana naim vasivartī
 panaum usasa nisasa ṭālī bijaum kamī kaja guru anapūchum karavā
 na labhaum, gaccha māhi etalam dohilam 155 Ekala naim
 dharma kīham tau hui, āpana mana nai abhīprāyūm hūmdiva nau
 buddhi nau prasara chai jeha naim asaśūā bhanī ekalau sūm kaja
 karai, athava akāja kuma chāmḍai 156 Ekalā naim navā
 sutra artha naum pīmivaum samdeha padu pūchivaum, pramādi
 padīyam prerivaum, vinaya veāvacca nūm karivaum maraṇa nai
 amtai āradhana kīhām tau hui 157 Ekalau nirdosa āhara
 nūm levaum ullamghai, nīrbhayapanam asūjhataum i viharai, ekala
 naim asatī strī tau sada bhaya, akāja karanabhāra hui tauhai ghanā
 mahī lajam karī na sakaim 158 Vaḍi nīti laghu nīti pittum
 mūrchaḍi lagai vayuvikara viśūcīkāḍike vihvāla kīdhau pāpī nai
 thāmadaī vyagra hatha hūtan ekalau jī te paṇī naum bhājana lāmsai
 tau atma samyama virāḍhanā hui, athavā tinum bhajanī līdhai
 uccarāḍika karai tau śāsana naim hinapanum karai 159
 Ekaim divasum ghanā rūḍā paḍūā jīva na parināmī hūm, ekalau
 paḍūī parinamum parīnamū hūmtau jī kamī kārana lei nai samjama
 chāmḍai 160 Ekākīpanaum saghale tīrthamkare nīsedhūm,
 te ekakī deśī bija jīva pramādi paḍaum e anavastha dosa hui, sthavira
 kalpa nau acāra bhajai, hu isūm vicarū, gadhau i sāvadhāna ekalau
 thodaī kalum tapasamjama hanai 161 Varamganā, aparīnitī
 motī lanya, jeha nau bhartara videsī gayau hui te, bālaramḍa,
 pasamḍaroha, masavāsīnī pramukha asatī, vāhugī pramukha navayāū
 vana dosā nī bhāryī desanahara naum rūḍa parīnama naum ṭalanahara
 udāra rupa chai jeha naum isī je strī dīthī hutī mana mohai, atma
 naim hita cīmtavatā sādhu e saghali strī vegali chāmḍaim 162-3

Sanyaktvadhari i siddhimta nau jana i atihum visaya riga naum je
 sukha teha nri vasi humtau samsara nri samkasi paisai, tau guru
 kahaim chaim he sisya namu adhikari tujha rahaim Sityaki vidi adhara
 nau drstaita 164 Bhala caritrai naum vastridike kari puja
 j ran un i vandivaum guna nūm stavivaum samhūm uṣṭivaum etala
 nai visai ekamanau jiva piṣūm bamlium karma dhūm karai
 Sri Kṛpā mahatma ni pram juma Sri Kṛpā maharjuni adhara
 sṛṣṭa mahatma naum vandivaum detum satam narak jogum
 karma tili trija narak jogum ki lhaum anam kasyika sanyaktva
 iparjūm 165 Malatma naum samhū jivai guna nai stavivai
 namaskarivai sṛṣṭi nirālha tanai puchivai ghara kila naum
 uj rjūm aśubha karma kṛpūm virakum thi 166 Ketala
 nirā alavabhava dharma namta atilum sarva jiva naim solhamar
 i hila sisya garujana brahm samvega upajivaim juma nava dikṣita
 sisvum Camdarudra guru naum samvega upajivum 167 Jiva ni
 luddhum hila nri i anahara koeka kuguru bhale sisye parivari
 ri Vijayasuri ne sisve suhara mahi diṭhau kima suara kale i tli
 parivari isum svapna tehe diṭhum 168 Svayamvaramandari
 ave hute pachli i havi ne sisye Rjine te Amgarimardaka guru nri
 jiva visam samsara rupi samudra mahi bharmtau bharm bharm
 iradatau umṣa thavy diṭhau 169 Samsara rupi sadaim
 l humda sura samina jiva samsara mahi devaloka mokṣa thi ki vami
 vaum na ciutavaim anam ketala hal ikam jiva suhara nri prati
 lohum Puspaculi ragi ni pram bṛjūm 170 Je sadhu
 chehli kili pūram tapasvijaya sevai te Annikaputra Suri ni pram
 tloji kili mahi apajūm kaja s dhai 171 Sukhu jiva tima
 bhoga na ci undri juma dul khū cham jai e soṣum Cikanai karmum
 vj ipi humtau sukhu anri duhkhū ekai bhoga na chamdum ihm
 l alukarūm vj rjūm ji karapa sukhaduhkha karapa nahum 172
 Iura cakri irti ei i jau parigraha kṛpā mahi chamdai tima al h giu
 kuludhi dramaka bhūṣṭi bhūṣṭi magi i naum goparūm chamdi na
 sikum 173 Kiji Cil tipitra nau deha e lani ni pram
 kidi ru papī tūhai tūm Cilutiputram teha kidi uj iri tloṣum i
 mananau dvesa na calivai na kidi 174 Je vati pr na jate
 kidi i naum padum na vimechaim te niṣ papī vati aneri moṣi jiva
 naum kima paṣūri karai 175 Vitarai na marga na
 ajina prapā na leṣṭha rāṣṭra ghara na karapahara naum papa naum
 phala narak lika japat vati padum na karai 176 Jiva
 n in t jivum n naum kṛṣṭi kalai ka nūm devaum parak dhan
 i au i bhavavum ita l ka ek vati ki lha nri sarva prakarm thodau

udaya vyavaharamatrum dasagunau hui 177 Gadhai dvesi
humtai te vadhadika nau udaya sayagunau lasagunau kodigunau
kodakodigunau eha thiki adhikau pani asamkhyatagunau hui
178 Ketala ajanu inam arthi isium tribhuvana naim acheribhuta
sotaum alambana avastambha lu atigrahe anasedium sayara chai
jeha naum isi bhagavanti Marudeva svamini jima muktim puhuti
tima amhe jasium isium avalambana na levaum 179 Kami
vrsabhadika vastu kunum eka ksetri kunum eka kali eka jiva karma
nau ksaya ksayopasama isi labdhum kisia eka sarisa padartha vrsabha
dika naim jurnapanadika tehe kari pratyekabuddha hum isi a pratyeka
buddha pana na labha prsvabhuta guru na upadesa pasai kami eka
vairagya naum karana desi je upahani pratibodha pamum te pratyeka
buddha kahum te ini cauvisum cyari hua Kalungadesi karakamdu
raja naim vrsabha thiki pratibodha pumcaladesi Dvimukha raja
naim thambha thili pratibodha upanau Videhadesi Nemiraya naim
stri na kamkana thili pratibodha upanau Gamdharadesi Nagati
raja naim amba thiki pratibodha upanau 179 Jima vibhagiu
jana nidhana naum pamivum vamchatau humtau teha nai levai
udyama anakratau loka mahi ladhaum i nidhana nimgunai tima
pratyekabuddha ni laksmi vamchatau jiva ujama na karaim tau moksa
nidhana na pamaim 180 Sasakabhasika bihum mahatma ni
bahina Sukumalika mahasati ni tisi gati sambhali nai indriya nau
tam visasa na karivau jani lagai dharmavanta dhaulum hadarupa
na thaim 181 Gaddabha umta ghoda vrsabha mata hasti
vasi karatam sohila pani kevali eka apinai atma amkusarhita
hutau dami na sakum 182 Apinai atma apinai samyamum
tapum kari damiu humtau bhalau puna anere loke bamdhivai
kuvai damitau humtau ma husiu 183 Atma ji damivau
nisum atma ji damatam dohivai atma damiu humtau iha loka anai
paraloka sukhi hui 184 Atma sadi dosa sahita humtau kevalu
mrantara padua parinamavanta na humi kuntu mokalau mumkui
humtau loka anai siddhamta viruddha akari nai visai pramada karai
185 E jiva karpuradike pujiu vandiu vstradike kari pujiu
sambam uthivai satlariu mathai batha cadavivai pranamiu acaryu
pada naim devaim kari motai mahati cadaviu humtau tis um kamel a
akari karai jima apinam mahatva naum sthanaka vinasai 186
Je sila mulaguna uttara guna anai pumca mahavrata ghritam phala
nani deghara lopi nai visaya sukha vamchai te bapadai huadubalau
kodi dravya vidaim lagivi rua nau asimau bhaga kandi visahi
187 E jiva mana cimtave hui naim gamate vamche sukhe

kari saghalai jīvatayum samtosī na sakum . . 188 . Jima svapna
 māhi anubhāvum sukha suhagā nā samaya pūthum nathī, ima cha
 samisāra nam sukha gium hūmtaum suhagā samīna thū . . 189 .
 Mathurā nagarīm timajima siddhīmta māhi sāmblhali tisū siddhāmta
 nā pīrasī karivū nam kasutau, Mamgu isū nīmum ācārya nagara
 nai khali yaksa hūu , te yaksa āpanā śārya suvihita jana nam prati-
 bodhā anai hū um kari ghanam jhūrai 191 Te ācārya isum
 jhūrai , mūm ghaasthāśāsa tau nīmkali nai vitarāga nau updisū
 dharmā na kīdhau, riddhi vastrūdika nī sampada, rāya rūḍā āhāra,
 sāta sukumīla śāyyīdika nām sukha teha nai visai gurūprapūm
 adarapanam ātmī cetū nāhūm 192 Hā isū dīparapam
 cīritra nai visai śithilapayum kari hum jima rāhu tima saghalai
 āśāka śāya gayai hūmtai hūm abhīgu sum karisu, hū adām kevalūm
 āpanam śocaum 193 Hā isū sedi re jiva pāpī apī isum
 vicīrū , bhava ne līse duhprāpa isum vitarāga nam śāsana lāhī
 nai apārādhiyai jāti ekendriyīdika teha nī je yoni teha nīm ghanam
 sam caturāśī līsa jivayoni mīlu bhāmisi 194 E jiva pāpū
 pramūda nai vasi hūmtai samisāra nām kāja nai visai ūjamāla chū ,
 anū duhkho ūsanau nahūm , sukha pūrau na hūu 195 Jai
 tīpasamijama nau ghanu udyama na karum tau paścattāpa kari
 nai thoḍau ādhāra , Śrenika rājī tam tima paścattāpa karitau hūmtai
 pūhūu samanta narakāvāśa givau 196 . Iḍum jivam bhava
 nam sam nai vasi je śāyā chīḍīm teha thūki anamtamai bhūgi
 thoḍe saghalam i tribhuvana pūrium hūi 197 Iḍum jivum
 pīchile bhāve mūmkhe nakhā dāmta mūmśa keśa haḍa tehe kari
 kālīlā anū meru parvata jevadī dhīra thāma 198 Humamta
 malayical meruparvata asamkhyātā dvīpa samudra cīta narakā
 pṛthvī teha śrīśī athavī teha thūki moḍī dhīra śāyā ahira iḍum
 jivum bhūsu hūmtai āharū hum 199 Iḍum jivum unhalai
 nai tūpum pīḍum hūmtam jam pīni pīḍaum, tetālum paḍī sagl al-
 kūe talāve nadī asamkhyāte samudre na hum 200 Iḍum
 jivā anamta kalatām anadi samisāra māhi aneri 2 mā nam thāna
 pīḍaum te asamkhyātā samudra nī paḍī thūki ghanam hūi . .
 201 . Iḍum jivum anamtai līla bhāmataum cha jagā mahi bhoga-
 vīvā sūhita kama bhoga śārya pāmī tī tū e jiva vīra nam sūhā
 apūrya jivum māni mīnai 202 Jiva isum jivā deśai jam
 bhoga riddhi nam panivam śārya dharmā nam phalā tū e jiva
 śārya nam sukha apūrya jivum māni mīnū gūḍaum vīve molūm
 māni isū hūmtai e loka pāpī kāja rimza karū 203 . E vāta
 jīḍi cūttavū jam jama jarī maraga thūki ūpanaum duhkha vāsa

tau hui, taū loka visaya thiki viramai nahim, tau motaum e āścarya
 kūḍa ni gamthi subaddha chodi na sakum 204 Sahū isium
 jāpai jam maru ji amaratām i hūmtām jarā rūpa naum vināsu, taū
 loka samsara thiki ūbhagvu nahim, aho bhavyo jou, jiva naum
 gūjha jāpium na jaim 205 Dvipada manusya caupada dhora
 bahupada astapadādika apada sarpadika laksmīvṃta nirdhana eha
 naum aparādha anakidhai pāpiu apaūsanau dāiva harai marai

206 Jinaim marisu te divasa na jānūm, saghale jive anavāmchate
 marivaum ji isu chatai e jiva āsa ne pase gadhau rumdhuu hūmtu
 yama nai muhi padu i āpana atmā naum hutūum dharma na karaim

207 Samjha ni ratadi anai panu na papota sarisaum nai
 pomī nā pana ūpari pāni na bimḍūā nī parum camcala jīvitavya
 yāuvana nadi na pura sarisaum, taū re papia jiva taum isium kāmī
 na būjhaim 208 Isium jānu je je avayava apavitra e sūgāma

nāum, eha bhani jinaim avayavum lāju te te avayava vāchhai, ihām
 kevalūm kama ji vayari 209 Saghala i unmāda naum ūpajiva
 naum thāma, motau unmāda saghalā dosa nau pravartavanahāra
 e kāmagraha kāma thiki ūpanau citta vibhrama dusta pāpiu jinaim
 jaga saghalaum vahūm . 210 E kāma je sevai te sium lahai,

ḍula num bala hārai, dubalau thai, mana nau ūdega pāmai, anai
 apaṇai dosum kari duhkha pamai 211 Jima sasa nau dhanī sasa
 samḍohalatau duhkha sukha kari mānai, mohum kari ākulā mānasa
 kāma naum duhkha sukha lahaum 212 Visaya hālāhala visa

samana, viśada cosaum visa simgi viśādika āharaḍaum pītām hūmtam
 cosa visa nā ajirṇa nī parum visaya sukha ni viśūcikā ajirṇa hui

213 Isi parum e jiva himsādika athava pānce indriya rūpa
 pamece papa āvivā ne mārge ksaṇi 2 pāpa lei nai cihum gati nā duhkha
 nā chehī lagai pachai samsāra māhi bhamai 214 Jehe jive

pīchilai bhavi punya nathi bidhām, vali je hivaḍām dharma na
 sām̐bhalaum, je sām̐bhali nai pramada karaim te jiva saghali gati
 mīhi anamta pherā karisum 215 Je muthyātvī nīca puruṣa

te anekā dharma ne upadeśe preriya i hūmtā bāmdhūm nibiḍa karma
 chai jehe isia hūmtā dharma sām̐bhalaum panu karaim nahīni

216 Eka uttama jiva pānce bola himsādika tūhi naum pānce
 mahā vrata bhāvum rāsi nai karma rūpu rajum mūmkāpa hutu
 utkṛṣṭi mukti gatim puhutā 217 . Jnāna darśana caritra

tapasamjama pānce samiti trinṇi gupti āloṇṇi upasāma utsarga
 apavūda dravya kṣetra kāla bhāvanā niyama saddahivaum acarivaum
 etalā bola nai visai niramtara ūjamāla anai dosa rahita ārāha leva
 nai visai rahiu chai je teha naum janma anai teha nī dikā naum

janma samsāra samudra naum tīraṇaharī hui 218-19 Je yatī
ghara ghara nru vibhaga teha na arambha nru visvī sakta viradhiva
tau cha jiva nikaya nī vayaridravṛyadikavanta samvṛamī tehe kevalum
pāhūm ghara mumi nai navī ghara nau pravṛsa kīdhaū 220

Jiva siddhanta viruddha akaja karitau humtau gīlhaum cikapaum
karma bandhai anai samsāra vadharai may um karī goṭṛum karai
ji 221 Jai susadhu pātita māhatmī naum kamī lu tau caritra
lopa thū athava nī lum tau adhara pīsai śarīra nau uccheda hui
pāscha sium samkrama rāhūm ji vrata lopa kalīu teha bhānī
pāscha sium ananulīvaum ji bhalaum 222 Saghale tirtham

kare hinacara pāscha sium bolivum ekam upāśraya rāhūm mana
nau visasa paricaya vastrīdika levi deva nau vyavahara e nīcedhām

223 Pāscha ne paraspāram vikathadika ne bolive hasa thiki
upane romānce karī dharmā dhyana thiki cūkaviū humtau māhatmī
pāscha mahī balum vaūlau hui 224 Lokai mīhi juma ku
mapasa nau samsarga valhau chai jeha naum anai duṣṭa itara nī vesa
karai anai atihum dyutadika vyaṣaṇa sevai isiva jana naimi bhāṭu loka
nūndai tuma caritra nru visai pramūdi anai vīlhaū pāscha dika loka
chai jeha naimi isivī naimi sadhu jana nūndai 225 Te pāscha

nī sangra nau karaṇahara yatī sadī śamkai bīhai savihum naimi
parabhavivī jogu hui viradhūm caritra chai jīpaimi sadhu jana
naim ananamatau mūū humtau vali durgatium jai 226 Girisūka
pūspasuka e bīhum sūda nai dr̥ṣṭanti doṣaguna naum karaṇa adhama
uttima nī sangati teha nī vidhi nru japa suvihita sīdhu śīlārāhita
naimi varjai anai upaṇṇapaim caritra nai visai ujamavanta thai(vaum)

227 Pamea mahāvratadika mūlaguṇa pūmē sūmitvadika
uttaraguna teha thakī je ūsanau usanna pāsachadika teha naimi vātī
karaṇa pūmī nai vūndaim papi je pāsachī paramārtha nī japa
hum te suvihita sadhu naimi vāndatim varium 228 Pāschiū

suvihita naimi vāndavatāū humtau rūdī mārga tau apāṇṇārium
cūkavai ji te mursa māhitmī nru anai śrīvaka nau e līlūm mārga
thiki cūkaviū hūmtau āpāṇapaum kamī nī japa 9 Hivā
śrīvaka nau dharmā sattara gathīe kahai chai Śrīvaka ubhava
kalī vibhagī samyhami apī śābda tau madī vīdhi etalaim trīkalī
vītaraga nūm lūmba vūndai stavana thūi nru līhāvāi līlānī lūtau
apāṇa ghara nru devīdū athavā jīnaprī śīlī vārga nī pratima nī m
dhūpa phūla gamīha kalī śīkṛdī kajūra keśara kṛstora jīvaūkṛta
tehe kamī pūjivī nru visai ūjamala hui 230 Dharmā nru visai
nīśāla anai śamkī vīratapānūmī kalī lū līlū elū jīva nī nūśāka
vīrē deva naimi ananamatau lūntaī gālī pūchali anai līlī artha

chaim jham nai visai i na paradarsani na siddhamta nai visai racai
 nahum 231 Paradarsani naum aneka prakari thavara jva
 num vipasivaum desi nai sravaka jina dharmta tau Indra sahita deve
 pari cukavi na sakum 232 Sravaka sada i mahatma naim
 vandai dhukadai thai sevai siddhamta bhanai sambhala pihalaum
 bhaqum gupai anai loka naim dharmta kahai 233 sravaka
 sila dharmta kriya nau bhava anai pamei anuvrata niyama tripi
 gunavratu cy i siha vrata teha nai visai niscala hui posaha anai
 samayik dika cha vasyaka nai visai anakhalu hui madhu madya
 mamsa anai vada pipala umbira kakumbira pilakha e pamei vksa
 nam phala anai bahubija vaimgana pampotadika aneka phala nai
 visai etalium bavisa abhakhyai nai visai etalium batrisi namtikaya
 nai visai nivartu hui 234 Sravaka pari karma pinara kar
 m dina pramukha kavyavasye kari ajiviki na karum anai preca
 khina karivai sada ujama para sarva parigraha naum parimna karai
 aparidha papa teha i samkatau karai 235 Sravaka vitraga
 num dika kevala jnana mukti janma e kalyanika ni bhumi vandai
 tihum vitra karai laksmi uparjanadika ghanai guna isia i mahatma
 ralita desi nai visai na vasaim 236 sravaka paradarsaniya
 mithyati naim mastakum namivaum puti pichali guna num
 vasanivaum muha agali vakhanivaum ragi mana nau mela vashtra
 dike kari satkara sambham utluvi putium jai vi sanmna bhojana
 dika tau dina pagaprasavidika talu 237 sravaka palulium
 apinai num milum mahatma naim dei nai prehai jimai, suviluta
 mahatma ni apahuntum disi samhram joi mahatma ni vata joi jimai
 238 Je bhojanadika mahatma naim kalpataum suhatum
 kunmeki thumu thodaum i didhaum na hum tihum e vidhi, jium
 kahum clu tisai i na karahara lili sravaka te na jimai vashtra
 dika na vavarum 239 Upasava pati bajavata pitladika
 bhitarapi usadhi vashtra pati ulisa tumbadi dika sravaka jai pura
 dravya nau dhari na hum tau etali vastu thodi i mahi thodi du
 240 Pajusava parva trinai caumisam caitra anai aso masa
 ni athali atlanu caulasi pramukha parva titli ehe divase sravaka
 sahala adarum kari vitarika ni piya tapa anai posaha vinayadika
 nai visai hui 241 Mahatma vitarika ni prasada pratima
 num p jua na karahara viru i na lolanahara num tathi vitarika
 na si na nani abhuta teha num sravaka sarva bahum varai
 242 sravaka moti jva ni hui sa thiki nivarti hum sarli mota
 sotu ni bolu i thiki nivarti hum cori thiki nivarti hum para
 etri na gamana thiki nivarti hum, ananti tpe chai jupam ghate

dose kari vā upi nāraka gatum juvā nau marga isyā gharā parigraha
thiki varamā humi 213-4 Jai śrāvākum vitaraga nau upadisiu
dharma lidhau tau kum apasā ni sangati mūmki guru nā vacana naum
rulaum adarivum lidhau anera nau avatrayada mūmkiu

215 Tapa nivama silum kari sabita rupavanta isya je bhala
śrāvaka upami śāstri humi tihām naum mukti anu devaloka nim
sukha dolulami nahimi 216 Kivaram guru caritra nu visā

dhūhu thai tau lhalā śāstra teha guru naum dhāhe sūm de vacane athava
kartavye vā marga thipum juma Selaga śriguru Pamthaka śāstra
teha nau drstūnta 217 Divasi divasi navā dāsa dāsa japa

athavā dāsa tiki adhukarā dharma nai visā pratibodhā isi Namdi
sepa tani śakti tau teha naum caritra nau viśā hūu 218

L jiva karma juma kadavum pūni tima dhūhu lidhau chai juma
katum lohādum tima e jiva karmme katayau chai modakadika ni
parum karmme śūruu lidhau chai molum vāstra ni parum karmme
maihau lidhau chai jeha bhāgi e jiva tatva jupā nai mohu 219

Vajra śirasasā nivalanilacitakarmme bindhuu kṣepa maharaja
ghaṇḍū i jhīratāu humtau aparāum hita kari na sakāim 220

Yati varisa num śhastra i ghagau i samjuma pūi nu cheha jai
pūluu parimā humtau nasūjūm Kamdarika mātita ni parum

221 Ketala yati jūm lidhaum chai tūm silā caritra pūit
thodai kulum aparāum kīpa sadhāim Pūm Jarika mahā rīśvara ni
parum 222 Padu parimāum caritra maiaum kari nai sudha

thūva naum thūvaka dolulaum ien chate jū koekā pachai udyama
kurai tau suhai 223 Koeka bhīrekammau jiva adhavi i
caritra chūndai athava eka vātri nai bhāmjivai khamdita e ritra
thū athavā aticire kari śabala karai pachai caritra thūki śanau
sukha lūpāṣa humtau pachai ājama kari na sakāim 224

Amama isum vicitū cakravartī saglāhum i cakravartī naum
sukha chūndai paṇi śithilā caritri dūhkiu i humtau uṣannaparāum

pramādi naum lūmḍa sukha chamji na vā um 225 Nāraka
rahu Śāśi rajā lhalā Suraprahadeva pratum ghagau kahai he
lūmḍhava hūm deha pahavi sukliu hūmtau nāraka padu chūm

tau tūm te mūlāraum śvara pūi deva kalāi elū tūm jiva rā
hita śāstrum hūm pūm sū guna hū jūm pahulaum jīvātā

tūm kari pūti tau nāraka na padata 226-7 Iam lagai
auum thikāum chai jūm lā vā tēdau i udyamā elū tūm lagai
aparāum hita kari, Śāśi rajā nī parum pachai ma śoci 228

Ie caritra lei nai kriā nu visā dhūhu hū te vātī mūdan i pūjū

anu kilevā devaparāum pūm hūm tau śocai 229 Jaga vāhi

te purusa śociva yogya je vitaraga nam vacana na janaim te śocva
je jinā vacana janī nai na karaim 260 Tiham hraim dhana
naum nidhana desaḍi nai amsi kaḍhi je vitaraga nam vaccana janī
nai inaim bhavū nihphala karaim dharmā rupiṃ dhāna na uparjaim

261 Ūmcai sthanakī devalokī umcchai mokṣi vacilai sthanakī
manuṣya lokī hinai tiryamcha mahi hinerai narakī jinaim jivaim jīham
jaivaum chai teha jiva nī cesta ī tisi jī hui 262 Jeha hraim

guru nī visai avahelanā mahatmā nai visai adara nahim ksama thoḍi
anai dharmā nai visai vamcha nahim teha naim durgatī nai visai
vamcha 263 Sayara nam mana nam duḥkha nīm sahasra

nī apada thiki bihata huta mahatma jñāna rupi amkusum karī raga
rupi moṭau bathiū rumdhaim 264 Sugatī margī diva samana

jñāna deta hraim anadevaum sium hui jima bhilum Siva devata

hram te apani amsi didhi 265 Śenika raja simhasanī baiṭha
camḍala kanhali vinaya purvaka vidya magai ima sadhujana hraim
siddhamta na denahara pratim vinaya karivau hui 266

Napita nī didhi vidyaim sada snana kariva tau panī nau suara Tri
damḍiū lakṣmī pamū teha jī guru nai ulavivai soṭaum bolatau

humtau padū ima siddhamta na denahara naum ulavivaum hituum
nahim 267 Tinaim purusum ipaim saghalai jiva lokī amari

nau paḍaha ghosaviū je duḥkhum piḍya eka jiva naim jima vacanī
bujhavai 268 Samaktī na denahara guru naim ghaṇe bhave

bimani trimani jam lagai anamtaguṇī ima saghale gunakare meli
upagara nī sahasra nī koḍe usamkala thai na sakaim 269

Śamyatva ladham humtaim narakā tiryameca gatī nam baranam
dhamkiyam devata nam manuṣya nam anai muktī nam sukha apapai
bathi lidham 270 Kudarśanī na siddhamta nī sambhaliva

naum mathanahara śamyaktva jeha nai hīyai nīścala rahim chai
tehr hraim viśva na udyotī naum karanahara jñāna anai caritra

samsara naum kṣayakaranahara hui jī 271 Nīścala śamyaktva
jī anum karī diṭham jiva ajivadika pṛadartha nam sv rūpa chaim jinaim

niraticira caritrim karī sahita isū jivā vamchiū artha mokṣa sadhiū
272 Jima lugḍaum vanatam mulagai tapai ujalai humtai

bije t ne kile rate varṇi chate lugḍa nī śobha ruḍi na hum ima
śamyaktva mulgai tapa sariseaum ujalaum bija varṇa sarise pramāde

karī marlaum hui 273 Je śya varasa na ausa nau dhanī
puruṣa pipiṃ karī narakī punyūm karī deva mahi eka sagaropama

naum aīśaum bamdhai te ekaim divasūm karī duḥkha nam sukha
nam palpopama nam koḍi sahasa bamdhai dasa koḍi koḍi palpopame

eka sigaropama tau ekilau anai panara mundaum mamḍum anai

sae varase chatrissa sahassa divasa hui tau dasa kojikoḍi namu
chatrissa sahase bhaga dijai tau naraka anai devaloka ni eka dinuṇa
etali ausa ni uparjana hui i sahase koji sata sam satihuttari koji
satihuttari lisa satihuttari sahase satasam satihuttari etalam
palpopama nava bhāgi kijai tisai sata bhaga vali ūpari, amkatah
2777777777 271

Te devata mahi palpopama naum samasya
tamau bhaga aū rum bam lhai te ekeka i dihidu asamkhyati varasa
ni koḍum eka palpopama hui 275

Naraki paṇi eha ji prakara
tau nuna isi prasiddhumi dāham isum jipi nai dharmā nri vasa
amsi munu etali vela prama la kima karivau 276

Gadha bhāgi
alamkara simhasana chatra cūmaradika vibhūṣaṇa mukutidika anu
ratne jhalahatim ghara savara naum sobhaga gita nṛti i loka bhoga
nau samudaya devaloka ni sarisau e eka i hola manusya loka mahi

kijam tau hui 277 Devam hrami deva loka je sukha chai
bhālau bolipahira i purusa te sukha varasa ne sae kahi na sakam
jeha nai mukhi sau jibha hui 278

Naraki nai vasa je savara
ni apeksam atihim kathora citta ni apeksam gi jham tisam duhkha
cham varasa ni koḍi jivatu humitu kūna te duhkha vasavau

Āgi mahi kathoraparam paeivam salmali vāka samli ni
dhara sari um panadum isivam asipativana tatam tādum paṇi i
vāitaranī nadi l aravatidika hatthira nam sam eha kari naraki jum
paḍi pamum te paṇi naum phala 279-280

Tirumca jiva
tjaja amkuṣa ara nam paḍivam vadha kastidika ni prahara doraḍa
dike kari bamdhivam marivam teha nam sam ipaum lhai na
pamata jai pachalai bhavi virativamta huata 281

Jum jiva
tama mana nī cūta sukha thoḍum aḍi cūradika upadrava ghana
mera jana nī paḍū bolī apagamatai sthānaki paravaśpanam vasi
vum manusya loka e duhkha 282

Gotihari rasivam valhi
vaum bumdhuvaum maraga apadi mana nau samtapa apajasa
valamban isiv um manu va bhavi asukla 283

Kutumba po va
ni cūta cūta lika ni samtapa dari lipavum roge kari pachilum
bhava nam virūm karuma thiki upane hūmt k tala eka jiva ma
nusvaparam lhi nai paṇi vasa i paṇi i hūmt i marum 284

deva loka jhalahate abharage kari smānta sara i hūmt i deva jam
te dev iloka thiki apavitra garbhavasa mahi paḍum tiham devam
nam te rūdra dul kla 285

Te pachali kahi devata ni vama
nī ri lhi anai dev iloka thiki cūvavum estavi nai jam tiham d vum
nau a l ium sitasam la pūtai nahum tau ma jani vajra nava l hapi
gi jham salahum 286

Maccāra vasavadi ahankara krodha
maru lol i ita idika mana ne vasa i kari deva i vahi chāra, tilara

devam nam sukha ni sambhavanā kham tau hui 287 Purusa
 prasiddhau dharma jani nū anera purusa ni ajna kami sahaim thakurai
 panai vasi humtai kuna purusa nima isi prasiddhum dasapanaum
 karai dharma thiki motapana hui tau dharma ji kijai anera purusa
 ni seva l'umi kijai isi bhava 288 Samsara na bhamiva rupe
 gotiharai dharma rupie bamdhane prāda humtam jeha naum mana
 ubhagvum nahum hui kira vitaraga isium kahaim te jiva dhukadai
 moksamarga isiu janivru 289 Dhul adai kah hūnahara mukti
 chai jeha nam tisiya jiva naum e lal s'na jam visiya sukha nai visai
 na racaim anai dharma nai visai sarva prakaram udyama karai
 290 Sayara num bala hui athava n' hum pañi jai mana nai
 dhirapanai buddhum saccum kari he śisya ujama nahum karaim tau
 deha num bala dusama kala socatau humtau ghanau kala samsara
 mahi rahisi 291 Ladhi jina dharma ni prapti an' aratau
 humtau anai avatai bhavi anavamchatau humtau hivadani aneri
 jina dharma ni prapti knaim mulum kari lahisi 292 Saira num
 samhanana kala durbhukadila anai roga isiam avalambana lei nai
 alasu jiva saghalau caritra nū bhara mumkaim 293 Hivadani
 kala ni hani caritra yogya ksetra nathi tau guna naum levaum
 dosa naum chamdivaum isi jayanum vartivaum jayana caritra
 naum sarira n' bhamjaim ji 294 Pamca samiti cyari kasaya
 trinai garava indriya pamca atha mada nava brahmacharya gupti
 vacanadika sabbhaya samha uñhivadika anāśanadika dharma nai
 visai mana num uchaha e dasa bola nai visai sapa num karivum e
 suvihita mahatma num jayana kahū e dvāra gatha 295
 Jhumsara cyari hatha pramana bhumika drstum joi chai amsum
 kari pagalaum 2 sodhatau aneri kisi vastu upari mana nahum samyama
 nai visai savadhana isiu mahatma caliva nai visai saci parum pravartu
 hui 296 Jnanadika nai kari papa rahita bhasa bolai nihkarapa
 na bolaim ji vikatha anai viruum bolivaum tinaim rahita isiu yati
 bhasa boliva nai visai samita kahū 297 Je vihariva na baita
 l sa dosa anai jiviva na pamca dosa talai te esana vihariva nai visai
 samita mahatma kahū bipi parum ajivika ji nau karanahara hui
 298 Je mahatma vastu athava te pradesa pahilaum drstum joi nai
 ughadikum pumji nai mumkai athava lu bhamda matra upagarana
 naum levaum mumkivaum teha nai visai samita te muni hui
 299 Vadi niti laghu niti slesma śarira mala nasika mala
 asujtam bhatapani upagarani cadia jiva ityadika jiva rahita
 sthanaki joi pumji parathavatau humtau mahatma parathaviva
 nai visai samita hui 300 Krodha mana mayi lobha

hissya rati arati soka bhava dugameli e dīva kasava ni bheda
 saksit kalaha janya 301 Krodha kalaha ara para
 sparum matsara anuvaya pīcattipa pricandapinaum anupa
 samya ksamarahitaparipuum mailiparuum vintipa jūjū thavaum
 aneri nam nirbhamehivaum niranuvartipinaum piri anuvartana
 na karani janyau na vasum upagira kithau na manum samata
 nahum samata paripuma nahim, e saghala krodha na nima bheda
 karatau jiva gāhvaum cikanaum karimma bundhai 302-3

Mina mada ahankari aneri na avāna bolu apinapuum vasava
 aneri nai parabhavivaum para ni mudi adesai vahelivaum upagira
 na karani Anantmivaum aneri ni guna num dhankivuum e
 mina ni bheda jiva num samsari padum 304 5 Mayi mahi
 gahana chinam pipa naumi karivaum, kusa kapita vamehivaum
 saghale kije asadbhava hui anerium anai desadu aneraum aneri
 ni thampani ulvai ehala chidma ghili thuvum koi kija karitaumi
 prichu nahim, vunki buddhi vasa na ghita e mīva nam nima
 bhava kodhi ne e vigoim 306 7 Lobha śīlā ghara samāraha
 naumi karivaum mana num duhalaparaum athum miharum 2 karai
 paribhogi bhogaviva voḍa annadika telu num kṛpāparipuum
 aṇabhogavivaum asidika vastu nūthum kṛtya mudika vīṇathu moha
 lgaṇa roga naum upajivaum ghali thavaum ghana dhana num
 vasa lobhuparuum sadi lobha na bhavum citta num bhavivaum
 —e lobha num nima mahi rāudra jara mirana rupi mahi samu lra
 mahu bolum 308 9 E krodhudika ehum kasava na vasa
 je na vartum tirani ajānu atma jisu chai tisu jisu te manusya
 naum manya hūntau devam nu deva hui 310 Te utkata
 duḥkham vasa chai jeha naum isu rūlra sarpa kalava e hi hrum
 tehaji sarpa thuki vasa hui krodha naum isum sarpa naum upamāna

311 Te matu marana ni vela sarisa vana nu geymlra lu
 te tirum ni bathum eum manna num e mata hithu ni ajama

312 Sumi vāyu ni kumdhum anu pharivivaum maranāra vi
 chai jhum i num vasa ni vela num moḍum kumchalaum te vana
 mahu je parai te valilau vasaṇa tau mava vasa vela ra gumchala
 sarisa 313 Jima michi mara jiradda ghila lūja jilacira
 jiva tehu piri bhava na agara rūlra samu lra na vasa i vasa te

likamara lobha rupi mahasamu lra mahu parai 314 Jima
 dika moksa num karava anu krodhudika dosa ni vasa num karana
 isum guna anu dosa naum gharaum amtaruum eum sagalānum
 vitarāra e sīlānta naum vasa i jama na loka dosa ilaki vasa na
 nahim te kamma naum vasa vartu na i jivaum 315

Muhumḍaṁ vikāsum hada hada hasivaum rāmatum para hram
asambaddha vacana naum bohvaum, hāsaim karī sasa sumtiā naum
karivaum, bolatam jamaka juḍatā bola nai visai icchā, saraga hasivaum,
anera naim hasāvivaum mahātma anera naim etala bolā na karaum

316 Mahatma naim apanai visai rūḍa śabdādika naum levaum,
pādūa naum chāmdivaum isi riti adarum arisādika māhi āpana deha
naum joivaum, tapa nai visai asuhāmti, haum bhalau isi praśamsā,
ghanau harsa, etalā bola bhala mahatmā naim na hum 317

Ūdega lagāreka dharma tau calivaum visaya upari mana naum jaivaum,
te arapa teha rupiu āmaya mana nau rāga te aranamaya, dharma nai
visai mana naum anaramivaum gāḍhri udegum citta naim thāmi
anarahivaum, lolapanaim visaya pamivā nai visai mana nau ksobha,
amukaum khaum piun pahiraum isium asambaddha mana naum
cintavivaum te anekāgrita etalā mahi eka i bola suvihita sadhu
naim kima hui 318

Sagai mumai citta nau seda te soka,
adhikerau mana nau seda te samtapa e kahim chamḍisu isium apaga
mata nai visai cintavivaum te adhṛti, ghanai sokum kamtha nau
rodha te manyu, atmaghatādika naum cintavivaum, thoḍaum roivaum,
gadhau roivaum e māhi ekū bola mahātma nai dharmi paramaguru na
vamchaim 319

Bhaya nisatṛpanaim jeha kahi thiki bihivaum,
coradika tau nasivaum, dayamanāpanaum, śihadika deśi ūvati jāivaum,
vetalādika kari trāsivaum, e bi bolā jina kalpi āsrayi ji hum, sthavira
kalpi śihavetalādika deśi ṭalaim tau soḍi nahim, paramarga darśana
bhaya lagai anerā naum marga naum deśādivaum, athava kudarśani
nā marga naum kahivaum, niscala dhirma mahātma naim e kihām
tau hum 320

Apavitra malum bhariā durgamḍha kalevarādika
nai visai kuchā suga thūmkivaum muha macakoḍivaum, mailam
apṛṇām deha vastrādika, anagamitam nai visai ūdega, kiḍe sadhā,
padūā khaṇapanādika nai visai āmkhi naum pāchaum valivaum,
apana imdriya nā damapahara mahātma naim e bola na hum

321 Isium pūrvokta jina vacana jani nai jam mūḍha thani, te
nisūm atihim sṛbala jiva naum karma nau samūha phoḍi na sakaim,
te karma naum pramana, etalaim kohāmāno e gaha pūri vasāṇi,
mūlagi dvāra gathaim anakahia i hāsyaḍika cha no kasāya, kasāya
nā adhikara bhani sūtrakārūm chae gathāe ima kahā, etalaim
mūlagi dvāra gāthā nam bi dvāra vasāṇām, havaim trijaum gorava
dvāra kahai chai . 322

Jimajuma ghana siddhāmta nau jāna
ghanā loka naim gamatāu, ghaṇe śisye pṛivariu, siddhāmta nai
visai nistamkita hui, avi isium vicāru, timatima pṛidhyadika gaurava
nā karivā tau siddhāmta naim lūhe āpaṇi nai ūpajāvivai gāḍhau

pratyānika hui 323 . Vārū vastra pītra āsana upagarāṇa e
i m mihara riddhi nau samudāra anai haum ghaṇām loka nau
thākura, tau ima riddhi nai garvum karimme kari ātmā naim bhāre
kariva tau gīra va nau dhaṇī kalu 324 Arasa hīma
maricīdike anasamskaram, jūnām dhīna, lūkhāum jūsum lidhaum
tisum bhāta pīpī na vāmeham teha gīra va nau vīrai v ihu kalū

325 Sukumāla śayyā āsana nī vahana nīhārā bhogavāum
teha nai vīrai āsakti teha nai vīrai ekamanau hūmtau, āta garvum
kari bhāre jiva āpārī sūra nī sūsrūsa larai, anai āpārāum duhkha
naum na dum 326 Tapa kula mahatva thūki cūkivaum,
punditāpārī naum nigamivaum, anagamatāu samsāra nau mārge

aneka apadī, saṅgrāma nīm sukha, indriya naum vāi hūmtī jiva
isi m duhkha anubhavaum 327 Mahatmī rūḍa śabda nai vīrai
racam nolum, rūḍaum rūpa desi nau vali joi nahim, gamdha rasa

sparsa nai vīrai anamūrchau hūmtau dharmā kriyā nai vīrai udyama
karu 328 Vīra va nau vīrai anapravartatī bhārī hīryām anai
avayava saghala chātā bhārī anihata anahīryām isyām indriya

pravatnum kari aho uttamo pūrām jupau, anahitūā sabdīdika artha
nai vīrai pravartatīm, rūḍhīm hūmtām siddhānta sambhala vika
hitū kīji pravartatam hūmtīm indriya pūjā yogya thum 329

lāta brāhmanādika kula bīpa nau praksa, rūpa sūra naum sobhāga
bala sūtra naum jīvaum tapa lībha upārjana thīkurai eho aṭhe
made mītau samsāra ghaṇī vara cha ji āṭha bola padūa upārjai

330 Bhala jūm kari rūḍai kula hūmtai rūpa thīkurai āsryai nau
lalum vidyaum tapum lībha naum madum je aneri naum avahelai
etalum miharām bhūlām tiharām kami nālum ima anapamū palau
para isu samsāra anai adharmā jītvadika thama pāmatau hūmtai te
anamtau kīlī bhamai teha kīraa āṭha mada talis ji 331 2

Je mahātma kriya nau vīrai ghanaum i udyama karitau hūmtau
jīti adum dei āṭha mada nai vīrai būḍai, te Metarā risi juma anai
Harikē-ibālī nī parum hapau thū jūmū kari 333 Manusya

athav i devata nī strie anai tiryacīe sahita upāśravya rahivaum sūri
nī sinagīra m vāta athava ekali striam ji āgali dharmā kathī naum
kahaum athavī stri saṅghatūm vāta stri nai āsani bihum ghaṇi
mīhu bahivaum stri nīri amga upānāga naum joravau agai līdhi
kuma kriji naum saril hīraum, strijana na virahum kari rova nā
vilapa naum karivaum cakratu bhūi gausi jūlā nai amtarī stri nī
vāta gita cīji nī sakāi naum sarigapagāmi sīmbhahavum ra im
agala āhīra naum leavum glāṇivāra athav i ekavī varamū jhājhā
ahīra nau m leavum, āpārī savara nairi sobhā nauri karivaum e nava

bolī varjatau trikum gupti guptau, nibhṛtavyāpīrarahita, indriya
nau jṇāṇahāra, kṣāya nau jṇāṇahāra isi mahātmā pūrvokta nava
brahmacārya gupti śilī ni vadi nai visai yatna karai, imam jina śāsani

334-6 Jāmgṇa mukha kaksī hum eha nīm vicālām anai
thana nam vicālam puruṣam strī nām strīe puruṣa nām e amga desi
nri te amga thiki drsti pāchi valivi strī ni āmsi sium amsi na melum
tima puruṣa ni amsi sium āpani āmsi na melaim 337 Sabbhā
uum kari rūdram dhyāna hui, anai saghalaum jagi naum svarūpa
janai sabbhaya vartatau jīva kṣani vīrāgya pāmai 338 Bara
deva loka pamca uttara imana, sātā narika, asamkhyatām dvīpa
samudra rūpa tirachau loka jyotisi vaimānika deva saghalau i loka
anai loka sabbhāya nā japa naum pratyaksa 339 Je sadā
tapa karai, samjama nai visai ūjama karitau hūmtau i sabbhāya na
karaim ālasu sukha lampṛta, te loka naum śrī samgha mahātmā nai
sthanaki nī sthapaim 340 Jina śāsani dharma rūpi vṛkṣa
naum mula vinaya, mahatma vinayavanta hui, vinaya rahita naim
dharma kham tau hui anai tapa kham tau 341 Vinaya lakṣmi
pamadaī, vinayavanta cihum disum pasaratum jasa nai ekam
disum pasaratī kīrti lahai, vinaya rahita āpanā kaja nī siddhi kahum
na pamaim 342 Jimajima sayara samai, jima 2 prākṛamanadika
nitya kaja hinā na thāim, tima e tapa karivau, imā ghanam karina
nau kṣaya hui atmā jūu deha jūu isi anitya bhāvanā hui, anai indriya
vasi thaim 343 He śisya jaikimai tapa pratimādika kariva
śākya taum kari na sakaim tūu hivaḍām nā kala ne mahatmae kari
saku, isi āpanapā vasū samitikasīya nigrahādika cāritra ni jayanā
kami na karaim 344 Sayara nu samdeha prānī jāum isi apada
ūpnum mahātmī jayanamum kāmum asūjhataum usadhadika sevai,
jai puna samartha anri ūjama rahita tūu teha brahm cāritra kham
tau hui 345 Jai saci pram samī sakai tau mahātmā roga
naum padigṇaum ma karāvau, jai te mahatma naim samatam
padilehanadika kaja hinam nā thāim, jau te hinam thatam desū
tau padiganaum karivai etalaim e mūlagi dīsa dvāra nī gāthī ekavana
gathāe kari visāni 346 Sidi śāsana naim śobha nā karana
hāri, cāritra nai visai ūjamala moksa vamechata vihara karaim isiya
mahatmā naim saghalai ādarum veāvacca karaim 347 Carī
trum kari hūṇau sudha mārṅa nau dham karantihara janivai kari
adhikau isiā vesā ji nā rasapahara naim loka nam manī manaviva
nai kaji mahātmā veāvacca karaim 348 Saccita panī pum,
saccita phūla vavarum asūjatam ahīra vastradika lum, vyavasaya
dika grhastha nām kaja karaim, ajayanapara hūmtā je etalā bola

sevam te kevala mahatma na vesa na vidyapahara janyat 349
 Isiva bhrista chirtri nam ihaloki usannata avihelina hui anu para
 loki jina dharma na prapti na humu jeha bhani śasana na maluma
 nai vadharivam lodhi bija phali pami ghani śasana ni prabhavana
 nu visva tatpara hūmtau usannau parā bhalau 350 Te
 guṇekari hūmtau hūmtau guṇa rupi ratna na agara vati sum apaparyam
 sarisam karai anai bhalā tapa na karapahara sadhu namu nūlai
 teha namu samyaktva asara 351 Vitariga nai sasani gādhi
 vasi buddhi chai jeha ni anai niśala samyaktva isā usanna hrami
 athava gṛhastha nam kisika apadum karapa videsum mahatma jani
 papa vogyā vevacca te karai 352 Janadika namu pīsam
 rahai te pavachau pādikhamapadika kriya nai visai usannau te usannau
 padum sahaja te kusila ekam ksetri rahai te mitva vasi bhalā
 padūa nī sangatum je bhalau anai paduu thu te samyaktva apari
 kcham utsūtra margi cilai te vathichanda isiy jina namu jani
 nai suvihata mahatma saghalai yatnam kari teha ni sangati talai
 352 Vihariva na baitalisa dosa na tīlam bhalakā nai ramidivā
 gṛhastha harasiu hūmtau du te dhatripimla anai upāśava na dhani
 na di lha ahira vāstradika te śayy itara pinda e bi pinda tīlai nāhum
 sadu vigraharai samudhu vasi rasi kamā vārai 353 Samjha
 lagu jimat sada ahira lu viccum upavasa na karum mamlahum
 na jimat alasū hūmtau bhiksum na hūmdam thode ji ghare gharam
 2 viharai 354 Nisata hūmtau loca na karavam kausāgi ni
 liyai svayara nau malā phedai sasade pūhā hūmtau kija pīsu nīvārai
 valoṭau kadum bāmdhai 355 Gima desa kula miharam
 isum manū vārasata tili tīpātālā vārai ghara ghara vilhaga
 nai visai samā karai parigraha sahita hūmtau nigramtha kahavtau
 viharai karai 356 Nakha dūmta kesa roma samārai ajavai um
 ghanu parum deha pīdai palvuka vārai suntharai gharam
 patharai 357 Nirbharpayam atilum kīṣṭa nī parum aceta
 hūmtau cyari pahara ritri su sāl bhaya na guṇam upāśava mahu
 atipūmjatru pūrai pūratu nīdhi nīratu avasāli na kalum
 358 Margi pahā bhūmi nī rajum sarajivā pagā lūjī lūmū
 ni raja ligatum pūmjai nāhum hūmtau jhūmsara jūmāra cyari
 hūthā lūmū joi nāhūm mīṣṭi parā vīratī cī vāsu trasa cha
 jiva nikāra nai visai nī śamka hui 359 Si hūli atī vā tīdhi
 upāllū pāhēhai nāhūm vābhaya na karum pahā gātūm ratrī
 aśī ahām dīva aśī jūvum ūmēu sūmā bolai jhūmjā kalāka
 karai tochalau gācā na nīlatma namu mīc nāli vibheda karai
 360 Ksetratita ī kosa thālī ūpalara vā anēm kalatita

vilaris : patihum trihum pahara pachi jimai tatha anadidhram lu
surva apargu aharaidika athava upagarana vastridika lu 361

Kaja upanai joti vastu jihum viharu anai mahatma sadi vihariva
na jum te sthapana kula te rasai nahim lunacara yati sium sangra
karu sadi paduum dhyana dhyava drstium jorvaum pumjivaum
isium sahaja nahim 362 Davadavie utavilau riyae humdu

mursa jurnadika ratna kari adhika vada mahatma naim avahelai
piravi avarnavada bolai kathora vacana bolu vikatha karu

363 Jeha ni adhustayika desi te vidya jeha nau deva adhusthayaka
te mamtra voga usadha ne melave vasikaranadika cikitsa padiganaum
raksa vidhana etalam karu nesahi naim aksara nai sisavivai nimitta
nai bhasivai jivika karu arambha anai parigraha nai visai nai karu

364 Kaja pasai devendradyika pamea avagraha anujanvai disam
sui mahasati na viharai aharaidika lu stri nai asani baisai 365

Vadi lahudi nuti shlesma nasikamala asavadhana humtau parathavai
santihara upadhi upari athava udhava udhu padikamai 366

Margi suhatum bhatapani leva ni niratti na karaim talum nrum
bhogavivaum karaim varasati calai mahatma anai bija darshan
jihum avahelum tinaim ksetri rahai 367 Sira simdu ghi meli

svada bhani jimai ati ghanum jimai ruda ahara upari riga i idua
upari dvesa karu ksudhidika cha karana pasai rupa bala vadhariva
bhani jimai uthau kanhai na rasam 368 Pajusani atthum

crumasai chattha pisum cautha na karaim sukha nai svabhavum
kari sesai kali jujue ksetre misakalpumi viharu na karaim 369

Impaim ghari etilau ahara levau ji isi je bimdhanu te nityapimda
te hum ekalau rahai ghashtha na ghara ni ita karu pipra sastra
jyotisadika bhavai loka nim mana ramjaviva ni cinti karu

370 Gadha kasta ni karapahara susidhu naim paribhavai
mursa sudhau marga ulavai sukha lampata humtau mahitmie
apara isam athava jivikula ksetra nai visai viharu karu 371

Motai sidum gu nanhai sadum naga karu ughalai muhi hasai
sadi vikara upari isi ceta karu aneri naim hasavai ghashtha nam
kaja ni cinti karu usanni naim vastridika du athava telu nam

lu 372 Loka ramjaviva ihavi dharna kathi caritradika yi
lilai silhimta na ihavum kathi kahatru ghari ghari hiksum
ihavum samkha thuki anai mana thuki adhikaum upagarana rasai

373 Kaja upanai je ahlesi sakai tela naim uparava milu
vegali tripai tham jila lhi mik laghu niti ni ahlesi sakai nahim tela
nam tripai di akadi mra cha uparava bolu ima lila va ji niti ni
anai tripai kalagraha nini a sattavisa thau jila lhi mik na pa jil haim

371 Siddhamta na jana moksa na vimehanahara guru nam
 mumkari sira detam gacha na mahatma nam samhau thu guru
 apuchu nam je te vastradika du atha : lu 372 Gure vavari
 taim sayi : samthirau upagarapa samuha vavari gure boliau
 lutau nam kahau chau ima kahai guru pratim tum isum lahai
 cha bhagi te vinava rahita ahankari lobhu kahau 376 Guru
 tatha paccakkhapa na karapahara athava ansari ro : nava diksita
 libuji ceta tehe lharu gacha hram dharma rahit vesum ji ajivik
 nru karapahara ve avacca na karum hram sum kaja karum ima liji
 kani ali jui ai pari nahum 377 Vatum hi m jivam upasra
 nam migvam ahara nam levam suvam thandila bhimuk
 nam sodhavam asujhatam atha : adhukam lhatu pan nam
 parishavavam etali ni vidhi anu mahi sati nam samyam : margo
 niravhavam acari nahum anai juri nahum 378 Apra : man
 na gamatra ji jivam uhlavam suvam chru jeha nam mahatma
 na guna na vira murikau vy : iri chru jivam ghanam jiva nam
 kara nam karapahara isu hmitau apas bu l hram kalpu acaranam
 kari himdai 379 Camadi : na daiji ni parum vaim priu
 hmitau ajari l u l hram vitaraga nam sarana apajmatu hmitau
 l hram alankari jivam rahit hmitau apapapa sarisam kamam
 na desam 380 Guru ni ajna ji guna nam mula isum : jiva
 vava l hrai sachamdi : e videsapa bhium thame kahum cha nru
 arti a pichili ji parum tatha gghastha mahi jimai 381 Narasai
 e githi thiki arambhi ugunatrisa githie e itvi lika pasacha lika nru
 sthina ka laksapa hum Vali je asamarit a hui sal jivam atha :
 roge priu hui atha jivam jajarum savara isu l hmitau kivanam
 aghavan : jivam kahum tisum kari na karum je isum pava
 jura : ai kiji 382 Te juri apavum jarikrama sira ni
 samarthu vyavasya vacana nam dharapavum cha nam hala
 ai tulhavatu may : ni ce ti mumki nru jukim ai karim vira sapa
 karu tu ni cum t susallu ji kahau 383 Alai mavari
 alankari jivum tisum misa levi tatpara ni le lika ghanam prim la
 nru karapahara chavau l hmitau apapavum : blala nru kari m nai
 384 Je : vira anu sofu bolvai kari l ola loka nam apavari vasi
 pa li nru van cu trihur g n a nru viclam rali al ira keda tap : ni
 parum te pichai pasit ti q a karu 385 Fkahu ji n dika nam
 pasam rali te pasit tu guru ni uj : mahi rali rali e svaccham
 lau elau juki trirali te st inavai karu karavaprama l ite uavavau
 e p n ca loka na li a l u : dei sarivora l u : li : mi nai samyora dya
 tril u a rai samvora 10 ci : nru nai sarivora : p : ca nru samvora l ma

chavvisa bhamgām thām kahi māhi eka dosa kahi māhi bi trinni
 cyari pamca ima jima 2 ghana dosa tima 2 te dosa ni vṛddhum bhāre
 kahu 386 Gacha vasī anuugi jñanādika nai ārādhivai udyami
 gurusevi guru ni ājña māhi rahai ekam ksetri na raham, cāritra nai
 visai apramatta, ekakī pramukha pamca thiki gacha gatādika pāmca
 viparita janivā, e pāmca pida nai bi ādum deī samyogum karī ekaeka
 thiki adhika caritra na aradhaka vitaragum kahia, eha 1 pāmca nām
 chavvisa bhāmgā pāchili parum ji janivā 386 Mamata aham
 kara rahita, jñana darsana cāritra nai visai savadhāna isya yatī kārā
 num ekam ksetri rahiya hūmta ghanā rāga nām karma kṣipam
 387 Krodha māna mātā lobha parisaha na jpanahara anai satya
 vamtā je hum te vaḍapani jamgha nai balī sīna thayai hūmtai, ekam
 ksetrum rahiya humta ghana kāla naum samcūm karma kṣipam
 388 Pamca samitī samitā trihum gupte gupta, samyama cha jiva
 nikaya ni raksa, tapa cāritra nai visai ūjamavamtā, isā muni ekam
 ksetri varasa nam sam panī rahatā aradhaka vitarage kahā
 389 Tau śrī jina śāsani sarva prakārum e ima ji karivaum, isi
 anujña anai sarva prakārum e ima na karivaum ji isiu nisedha nathi
 Labha na vāmchanahāra vyavasaia vaniā ni parum āyapada varau
 joivau 390 Dharma nai visai mātā nathi, kapaṭa nathi,
 anuvartana mayum goyum bolī nai avarjanā te nathi, dharama naum
 vacana phūda, vyaktaum pragaṭa, analajamanaum, akutīla māyā
 rahita ṣṣu padharaum jāni 391 Āḍambira lamca anērā naim
 dhutarivaum, jimi nai kahai haum upavāsī ityādika te kapaṭa, etala
 bola dharma nā sadhanahāra na hum, deva vāimānika, asura pītāla
 vasi deva, teha nā loka etalaum tribhuvana nai visai, sācam jina
 dharma mayarahita chai 392 Bhiksu mahatmā nā bi prakāra,
 siddhāmata nau jana 1, ajana 2, abhiseka upadhyaya tima ratnadhika
 ācārya calaratau sthavira cela ityādika ini parum purusa rūpium
 vastu apivada sevātām vimasivaum, bijam 1 dravya ksetra kāla
 jiva lābha chehā nai kaḍi vimasivām 393 Caritra nau aticara
 bihum prakare chai, mula guna uttaraguna, mūla guna nām cha
 thanaka, prānatipata viramana, mṛśāvada viramana, adattādana
 viramana, māithuna viramaṇa, paṇigraha vi, rātribhojana, viramana
 Ehe chae mahāvratā ne aticāre thāi mūlaguna nā cha aticara, e cha
 māhi pahū na nava bheda prthvi, apa, teu, vāu, vanaspati, bera
 dṛiya, temdṛiya, caurimdṛiya, pamcemdṛiya, nava prakara jivaraksa
 visai 394 Thakata mṛśāvadādika mahāvratā na jaghanyā,
 madhyama utkrsta trinni prakāra, athava dravya ksetra kāla bhava
 cyāri prakara uttara gunana aticāra ghaṇe bhede chaim, darśanācāri

anai jūnīcari aṭha aticira 395 Ajuna jani kriya na visai
vatna karai anai jani ajuna guru ni nisraimi yatna karai laccha hrami
jani kriya anusjani vartivai cakaratau gramtha vasipai etale kartavye
kari agitartha anantu kala samsara inahi bhamai 398 Śiṣva

pūchhai he bhagavan je mahatma laccha naim vartivai cakaratau
siddhant igramtha vasinai te mahatma samyama sahita hūi nai tapa
nyama nai visai yatna karitau humitau tumhe ananta samsariu
vai bhari kahau 399 Guru kahaim chaim dravya ksetra

kala bhava yogva ayogva purusa papa naum sevivaum utsargi
apavida etahi bola agitartha na jinam, anajapatu kami viparita
karai tinam ananta samsariu thu, e divara githi 400

Agitartha jinam chiu dravya tisum na japaim, kima e saccita e
necita e misra mahatma naim e kalpai e na kalpum jeha ji na
lalidika naim je vastu yogva hui isum dravya na japaim 401

Bhadraka athava abhadraka ima jinum chai tisum ksetra agitartha
na japaim murgi vihāra karatām anai desa nai visai rahitam vitaragi
je vilu kahau te na japaim, sugali dukhi je kalpai je na kalpum
i na lala pari na jinam 402 E niroga e saroga motai kaji

simanya kaji je kalpai te na japaim, samartha athava asamartha
isum purusa naum svarupa, anai vastu śivana nau adhara ucit
dika avastu simanya mahātma isiu antara na japaim 403

Nisedhi vastu naum karivaum cihum prakire hui munja kai papa
karavai nidradika sara naum matapara kiravavisesa e cihum pari
ne pape je je tapa avai agitartha te na jinam 404 Ima

anayama hupai amdha marga nau ajana loeka purusa visaim vedum
marga thuki ihuli samghata naim vātakadhipaṇam vanchai tau
sum te vātakadhipaṇi naim samartha hui anai rahita purusa
visaim sūda kotaridika anajapatu vāta Ima desadai ima lhum
gibe dṛṣṭant kahi agili bihum githae kari dṛṣṭanta phalvau chiu

105 6 Nīcum agitartha papa vitaraga nam vacana ripu divau
teha rūpiṇi imsum hupai hūmitu picchali kahaim dravyadika anai
utsargi apavida sevai na avasara anajapatu humitau ima amdha
sarisau japavau te agitartha samvama nai vi vi kima vatna karau
athava agitartha guru ni ni cum apavapa naim kima hita karau
athava te agitartha guru naim asaravai balaka sahita vāje pumu
gacha kima pravartivau 107-8 Śiṣhanta mahi ima kahaim

agili naim papa apidagau hūitru je tapa du anai thoḍai pipi ghana
tapa du teha hrami vitaragi ni mura bhavivrupa mota ji vātana
ji anai laka lalika ni lani hui 409 Vastava mithatva aṭtana
vaum tithaum ji samyaktva kahi agitartha aṭtanaum kari pāpau

samsara karai 410 Agitartha naim athava agitartha guru ni
 nistham caritra naim visai yatna hram karata anai agitarthapanaim
 gacha na pravartavanahara naim anai agitartha hram gaccha
 kahatam acarya pada du teha hram jeha bhani e pachali kahia dosa
 lagaim teha bhani siddhamta na sutratha janiva ni sapa karivi
 etalai e atha dvara ni gatha igyara gathae kari vasani 411
 Je pura siddhamta nau ajapa tapa karatau humtau jnanadika marga
 anajani nai agali thai vihara kariva vamchatau humtau aticara nam
 stanaka nam sam kari nai maim ayuktaum kidhaum isium na janai
 anai vali je divasa na ratri na aticara naum sodhivaum vrata mula
 guna uttara guna na aticara na janaim teha anasuddha naim jnana
 dika guna ni sreni na vadham jetali agai hu tetali ji rahai
 412 13 Thoda siddhamta nau dhanai jaikimai gadhaum dohilaum
 ji tapa karai tau hai kasta ji anubhavai pani phala kami na pamaim
 e bhalaum isi apani mana ni buddhum vitaraga ni ana pasai ghanaum
 i tapa samjama kidhaum humtaum bhalaum na hum 414
 Anaparichum siddhamta naum rahasya chai jinam ekalaum vasanum
 sutra teha ji nai balim calai chai je niryuktika curnna vrtti na
 manaim sutra ji manai ehava naum saghali saktum kidhaum tapasam
 jama ghanaum pamcagni prabhrti ajnana kasta mahi padai 415
 Jima kunum disi matra vata desadi humtum teha marga na dabau
 jmanaum jaivaum vicilam gama isiya visesa anajanatau humtau
 vatevahu bhukha trsadika kasta pamai ji, tima apani buddhi kal
 panaim vesa acara kevalum ji sutra teha nau dharanahara kasta
 ji pamai 416 Mahatma naum je kalpai na kalpaim athava
 sthavira kalpa jina kalpa ahara ni suddhi asuddhi sattari bola carana
 na sattari karana na nava diksa naim acara sisaviva nau vidhi aloana
 deva nau vidhi saghalau dravyadika na guna nau vidhi diksa anai
 uthamana nau vidhi maha sati rasiva nau vidhi utsarga sarau marga
 apavada karanavisesum sa vidya num sevivaum teha nau saghalau
 acara ajanatau humtau agitartha samyama nai visai kima yatna karai
 417 18 Sisya guru kanhali vidya lu nim prakarum ji lokum
 aneka prakarum vyakaranadika sastra citramadika vijnana sisya
 humtam janum pani amsum ji ditham humtam apani ji buddhum
 na janum 419 Jnana nu dhanai moksa pamiva na upaya nu
 jana humtau tapa samjama nai visai jima ujama kari jina amsum
 ji anera anusthita karata desi je samicari karai te tima saci kari na
 janum 420 Je vijnana sastra janatau i humtau hu niscum
 kriyaim kari teha nau vyapara na karaim te purusa teha vijnana
 sastra tanaum phala dravya lalha mahatvadika na bhogavum

ima jānai yatī krivā rahita hūmtau mokṣaphala na pāmaum .
 121 Riddha rasa sīta e triṇṇi girava nai visai vīhī samvama
 karava nī udyama nai visai dhila hūmta ketāleka jūnī yatī gacha
 mīha tau nisari pramāda rūpinī vedum manā ni icchuam humdām
 122 Kriyāum kari hīṇau, anai vādādika śaktum kari śasana dipā
 vatau humtau jānvaimi kari adhikau purusa nīcūm gīḍhau bhānu ,
 paṇi gadhaum i dolūaum mase samapīdika karatru thoda siddhānta
 nau jāna purusa bhānu nahum 123 Siddhānta nai jānvaim
 kari adhikā purusa tanaum jūina pūja pama , jaha bhāṇi jūina tau
 cūtra pravartu , jaha hrami jūina caritra mīhi ekū nathi teha naum
 sūma pīju 124 kriyam kari humau jānvaim, samvaktūum
 rahita vesa naum leaum, cha jiva nikaya ni rakṣāum hīnau tapa
 je ācarai teha nūm e saghalim phoka thāum 125 Juna rasabha
 sūkaḍi nu bhāra upādātu bhāra ji nau vibhāgiu hui, paṇi sukāḍi
 nau parimala vilepana teha nau vibhāgiu na humi ji krivā rahita
 jūina nau dhaṇī ima ji jānvī ji nau vibhāgiu hui paṇi sugati mokṣa
 nau vibhāgiu na humi ji 426 . Pragāta sarva desatam nīcedhuum
 karatru hūmtau śasana nī hālūyai nai visai tatpara hūmtau cha jiva
 nikaya nī rakṣa anai pāmea mahāvratā nau visai ūjama na karum
 teha naum samvaktūa kūlum jānvaim 427 Je māha vratā
 dika teho hīṇau hūmtau yatī jaikimī gīḍhaum atihum garūum cha
 mīsa pramukha tapa karai kamsika ārisa nai talai tīla apī valatru
 ārisa nai talaim ji kari teha nā vīśāhāpahara voder gamadha ni parum
 te yatī thodā vadum ghāṇā nau nīgumanahara jānvau 428
 Cha jivanikāya anai mahāvratā nau pūlvaim mahatma nau dharmā
 hui , ju yatī hūi nau teha ji na risaum, tau he siva kahi te su dharmā
 . 429 . Je cha jiva nikaya nī davam kari rahita hui te mahatma
 nahim anai gṛhastha nahum yatī nā dharmā thukī cūkau hūmtau
 gṛhastha nī dīna dharmā thukī cūka , dīna susādhu naim diju,
 anai susādhu patita bhāṇī teha naum dīna na lum 430 Jima
 koi muhūmtu rīja nī saghalā viapara lei nau rīja nau eka vācina
 nau lopivā vadhā bandhana dhana naum ūḍalivaim e ligu marava
 pūmū tumā mahatma paṇi cha jiva nikaya anai pamea mahāvratā
 nī sarva prakṛtum niyama lei naum eka i nūvama bhūmyatu hūmtau
 deva nā thikura vitariga ni bodhī ajāna virudhai 431-2 Tau
 pachu samvaktū nau labhi khaṇḍu hūtru te vati apavāpam kīlla
 aticīra naum saricā e kevali naum pratyakṣa ananta samasā rīp u
 samudra teha mahā valī padu hūmtau jara marava na gāhina nau
 visai dharmā 433 Jivaram i ipam i apam jūana dīśara caritra
 chū i lām tivarum t ha i ai i anera jiva ūpari dā i nabī 434

athavā rūḍaum karatū naimi eha jaga mahi eka i loka naim prāṇum
hīthi sahī nai rījī nī parum vāraum nahim anai karavai nahim .

418 Paṇi vitarāga tīnu upadeśa dum jivaim upadeśi ācari hūmtai
puruṣa vaśāpivā nnum thānaka isiā deva nī thūkura thāim , omga
kabatam he śiṣya ekalā māpasa nī thūkura te thaim teha nnum vali
num kahivaum . 419 . Uttamaparaṇam kari utkṛṣṭa vastu māhu

mukuta samīna sarisau je kirita mauda teha nau dharaṇahāra, anai
kadaga balurāśidika ābharāṇe kari cigacigatau jhalahalatau, anai
uralum parahūm hīlatim kumḍala anai bijā i sayara nīm ābharāṇa
chaum jeha nām anai āirivara isu nānum mahāgajemdra vāhana
chav jeha nau, isu imdra vitaraga nī lutūā upadeśa nai āradhivaum
ji hūu 450 Vajra isu namuā hathuara nai dharaṇahāri imdrium
lutūā upadeśa nai āradhivaum je ratne kari jhalahatum te batrisa
līsa vimīna pamiām 451 Manusya loka nai svāmum Bhārata

cakravartu indra nī sarisī riddhi jam pīmī te lutūā upadeśa nai
āradhivaum ji pīmī, he śiṣya isum jāni . 452 Te kara nnum
sukha dīu amṛta nā bindūa sarisau vita raga nī vacana nu upadeśa
puni nai, āpāpā ātmā naim lutūum dharmānustāna karivaum anai
ahitūa hūmāśidika nai vasa mana na devaum 453 Āpāpā nnum
hita karatū kahī nau moṣṭau guru anai uttama mīhu uttama gṛāhi
isu na thaim , thāi ji , anai ahitūum ācāratu hūmtau kahī naim
avāśasau na hūm hui ji . 454 Je niyama śilā tapa samyama

kari salut i hūmtau āpanā atimī naim lutūum dharmā kaja karai te
devata nī parum pūjīyogya hui , anai loka mahi mungalikva nau
kāji sarasava nī parum māthai kadhau vahū 455 Sahu loi
gune kari mānava jogau thūu juma gune kari adhika loka mahi
prasiddha śri Mahāvira naim vāmdiva bhakti nnum rasum capala
mukuta rūpiu pallava chav jeha nau isu hūmtau indra sadā avai

456 Cori naum karivaum kartavyum kari aneta naim vameśaauri,
vacana naum kūdaum, manum mīya nnum citavivaum para strī
et alī na bōla nai vasa papa karivā pravṛtti lu ldu chav jeha ni isu
puruṣa nnum te papa nnum karivaum ahitūum etalium na svaim
vali lola teha ūpari vāyara vahū e dadhi ūpari vali phoḍau

457 . Tṛpaum anai svārpa pasāra anai ratna e bhum ūpari
sarisī ūpana chav jeha nnum isu jivaim koeka thalau loka hūu
tivaim nūnum pānaka dhana levā nai vasa vameha trūṣī

458 Vesamītrium ja jivaim te ājivika kahim, teha nī gicla nau
na nī Jamālī rījva hīkumī chav idī jai āpāpā rann hita karata tūu
num śiṣyā e rihava isu kalavika na padita 459 In dīya
kasava gīrava madā kari niran tara mūliu parigūma hūu tūu jiva ,

jiva rupia camdrama naum dhamkanahara karmma rupia megha nau
 motau samuha samayi samayi bamdhai 460 Dvesum anera
 na avarnavada bolivanai visai vistirna humta samsara mahila rahana
 hara jiva rigum kari aneka hasam anai visava ne bhogavive kari
 ima samtapa naum phedivaum karaim 461 Dharma ni
 buddhum snanadika svayampakapanaum teha nai visai asakta humta
 bhola lokika rsi tapasa anai mayavia kulungi tridamdiadika grhastha
 pana vatipana bihum thiki cuka humta dharma rupu dhani nigamu
 daridri humta samsara mahi kevalaum jivum 462 Saghalau
 jiva vinasivau nahum jima raja tima pani nau rasanahara ramka biha
 i sarisa lesaviva abhaya dana naum vrata chai jeha naum athava
 devatau abhaya dana nau dhani tinam hanata naim hanu isia bolana
 hara loka sarisa na huvaum 463 Lokum bokadau asamartha
 bhani tisium marana rupa kasta pamadu loi vaghum kari deva
 hram lohi ni bali na karaim tejavanta bhani teha bhani deha mahi
 tejanivaum ksama ji na karivi isiyam lokika vacana citti na dharivam
 464 Pitta vayu slesma e cihum dhatu ne prakope kari ksani
 jiva jai tau rho bhavya jivo dharma karivai udyama karau situla
 ma thau e agali kahiti cadati cadati dharma ni samagri dohila
 465 Pamcemdriyapanaum manusya bhava aya desa sravika
 num kula guru nau samyoga sambhalivaum saddahivaum niroga
 panaum diksa etala bola ekeka pahaim dohila 466 Rogadika
 upakrame kari apinaum ausaum samphodatau humtau saghalam
 amgopamga nam bamdhna dhulam karatau humtau deha mahi ralu
 vaum anaim dhana kutumbadika mumkatau jiva ghanum dayama
 maum dhavai 467 Te jiva isium citavai jai maharai e ruda
 kida naum bala chai inaim hum sugatum jaisu isium je gadhram
 rudaum punva naum karivaum te eka i maharai potri nathi tau
 thođa punya na dhani mujha naim marana nai chehadai kura utthambha
 sambhavu 468 Sula visa sarppa visucika pinirasau pinu
 hathara agi sambhrima kahai bhaya snehum hiyai dumbau cadu
 isiu cittabhirama ehe kari jiva ksana eka mahi bija sara mahi sam
 kramivaum etalai marana karai 469 Rudam acariam tpa
 chaim jnaim anai je caritra na guna nai visai niscala chai abhugrahe
 purium bhara jiva rupium gadalaum chai jinaim isiu humtau je ru li
 gatum jiva dhau chui isia caritra naim marana velaim kihani tau
 cumata hui 470 Masahasa isiu namum pamsia sarisa jiva
 vaktum vistirum anera naim dharma kahaim ji paui kamma nai
 blarum bharepanaum kari nri te dharma tima ji karaim nahum
 471 Te masahasa pamsia suta vigha nri muhi paisi nai danta

[illegible]

naum pihvaum bhavapūja lhanu ghaṇai adhikaum japihvum
 191 Jihūm vāivā nai kīji bija i na pāmūm isu dukhī rījaim
 anerī sthānaka tau kapa naum bija aṇṇī nai apavai deṣi karasapī
 loka naum āpūm, ketale karasapīe te saghalum bija sādhaum anere
 karasapīe adhalum vavum adhalum sādhaum ketale saghalum
 vāvum anai nīpīhvum, ketalāeka karasapī bija vavum anai ūgum
 hūmtaum ksetri ji chatum rāya nai bhayum chīnūm gharī āpivā
 masali nai jūm karum, āpanapūm vāivā nai kīji . 195-6

Ihum tirthamkara deva rāja dharma rahita dūsamī kīli bija rahita
 durbhukṣa, panara karmabhūmī ksetri, vāmyama deṣavirati susādhu
 pāsachā cyāri karasapī varga jāniva, e cihum karasapī naum vitarūga
 rījaim kevalajānī rūpī dīpī tau saravirati rūpūm bija āpī nai
 mokṣa sukha rūpūm dhāna nīpīvā nai kīji āpūm, asamvāmīe te
 saravirati rūpūm bija saghalum sādhaum anai deṣavirati śrāvake
 arddhūm ṣadhūm, cīritrie ātmī rūpū ksetri vāvum anai sica
 pūlivā tau nīpīhvum, dūbali buddhi nā dhaṇi tīpa vāmyama nai
 vīra ūsanā, je e pāsachīdika saghalum virati bija līhi nai pachum
 vināsūm, īpūm ṣasani mūkiu samvāmī nau bhāra isu te pāsachi
 usannī kakhūm 497-9 Śrāvaka anai mahātmī nau e be marga
 ullamghu jiva saghalī tirthamkara ni apa bhāmjai ana ullamghī
 rīhiu jiva jarā maraṇe kari vīramī anantī samvāra mīhi bhāmī

500 Bho bhavya jai tūm mūlaguṇa pamea mahavīra nau bhāra
 uttara guṇa pūṇḍarīśuddhādike sahita dhārī na sakum tau janma
 vṛddhi dīkṣe e trīnni sthānaka mūmkī nai rū la saravakapanum gūḍhaum
 bhalum 501 Vitaraga nam bumba anai bhālī cīritri ni pūja

karivā eka manna masali ācīra isu uttama śrāvaka gūḍha bhalu
 nahim, ṣasana naimi halūāī nī kariva tau 502 Jamlagū

jivaum tīmligai trividhum saghalum i papa na karum isum uccari
 nai jeha hram saghalī virati nahu ji (—) sarva virati ni pratijñī nau
 karaghalā deṣavirati saravirati bihum thaki cukai 503 Muhi
 jivum kharī tisum na karum teha ūpalāraū tīyū kūpa mithvatī
 sambhavi, e jivum bolū tisum pālum nahim isu vatī ūpari loka
 naum ṣamkī ūpajivatū hūmtau mithvatva vadharai 504

Vitaraga ni ājūm ji caritri hui teha aṇa nai bhūmijvai sūmekā na
 bhagum jai āpa ullamghī tau tī ikatūm dharmā kaja kaja nai

ādesum karai 505 Vesarupa vavavavum kari ita loka nau
 narīha chū jeha naimi isu i patita cīritri i naimi anantau saravīra

rūhvum hui jivam pamea malī vrate kari garūa saravīra gūḍha
 lhedū 506 Papa na karū i una apa' aī bolī nai ja valī tēla

ji papa samacari te deṣtau k' lūbolū teha naum i va lhaṇi mana
 naimi kī ja, bhava karivā nau i kūla anai tīja glānī do a naum

1 mivaum hui 507 Loka i mahu je papa thuka bihakana hui
 te th u sum soṭaum na bolai pami je diksa lei nai sarva papa na karium
 isi pratijna kari nai vali papa naum kariyum isium soṭaum bolai
 telu ni diksaum sum chui 508 Je mahavratā anai aguvrata
 chumli nai aneru tapā acari te vjina mursa beḍi mahu bṛṛham
 sila nai kapi beḍi naum mulagum pitum koeka kadhai teha sarisau
 jai iru 509 Ghanī pasacha loka japi naum je madhvastha
 na hum māma na karium te apnaum kaja na sadhum anai apapa
 prum kaga karai te pasacha saghala mili apnapa naum hamsapapum
 kahai uvihita naum kaga kahaim 510 He sadho ūm laum
 alok nai jai tum mahavratā na bhara jujiva upadi na sakam tu
 jiyira mana nau ramjavanahira vesamatra tinam adhara kamī na
 hum 511 Antaramgapapam tatva kahai te niscavanaya
 te a ravi caritra nai vinasi juna darśa nau vinasi hui, bahyapapam
 tatva kahai te vyavaharaviva teha asravi caritra bhagu humtai
 janadarśana vipasam athava na vipasam pami 512 Nirati
 cara caritra nau dhani sujhai nirmala thai guṇe kari sahita savaka
 sujhai moksa vamechita caritra ni kriva nai visai vamechi chai jeha
 naum isu caranakarapa na visai dhulu jiva sujhai 513
 Moksa na vamechagahira caritra nai paksi buddhi chai jeham ni te
 samvija na paksika teha naum e laksana vitaragum samksepatam
 kahum jinam laksanum caranakarapa na visai dhuli i hūmta jiva
 karmma dhovum 514 saru caritra nau dharmā loka agali
 kahai anai apnau acira vasolu lhalī caritra agali aja i na diksa
 mahitma paham lhalau thui 515 Susadhu naum vandai
 pami vandai na naim vandai undika karai pami teha paham kariu
 naim apna siya kari nai kapi kahu naum diksa na dum pratibodhi
 na susadhu naum apai 516 Usannau diksa detau humtau
 aneri naum anai apapapa naum upagṛhita karai, jeha naum diksa
 du teha nau i duratam thaitam anai apapapami gharauam lujai
 517 Juna j loka karani avai jiva tanam mastaka chedai ma
 acira samara ne lha satam avai jiva naim siddhanta virulila
 pratipatan irai acaratam m chum jate visai nam mastaka chedai
 chai 518 Sahala papa vi para nai talilai saghali dharmā
 moli lhalau mahitma nau dharmā eka moksa nau marga bijau
 eka nau marga savaka i na dharmā trijau moksa nau marga
 vi vigra pakka 519 F trilum thaki anera ghasṭha kulmga
 panyajakadika anai dravya caritra te vese mithastai jani i jina
 i chali tina i kapi arga kalu tima e triopi samara na marga
 520 F sarvāra riji u sarvāra lha mate sagli al jate anaravira
 rāra jama dravya kahatai bahvakarumi vati na vesa lha anai

mūmkya : 521 Vali je sasūga vesa nai vesi padhau anuragi
 lumtau ghanāi varā prichavitau hūmtau dravya vesa na mūmkam
 teha pratum guru kaham chaim tau tum samvignapakṣikapṛaṇam
 kari juma tūram samvignapakṣikapṛaṇam mokṣamarga laham

522 atavi gṛdharohau margi hūdivaum durbhikṣa mamdavaḍa
 idi lagai rajadika nau bhaya ity idika kije samvignapakṣika sarva
 saktum siddhantokṭa jayapam kari juma mahatma : nam duhavaṇṇa
 na avum tima je mahatma : nam kaja te karai 523 Glanai

a larum kari susadhu nam bahumina chāi jīham isum samvigna
 pakṣikapṛaṇam al humanum kari tochaḍa loka mchi usannam nihika
 pṛaṭha athav : loka sasum karitam dohilaum 524 Mirana vitarā
 corṇa padiciana agai vasaṇva the trasavy : gṛeha thiki nikaly :
 je pasachā vitaraga na vachā thiki vegali hūmta manā ni iccā ma
 hūmḍum te pramāṇa na kariv : susadhupāṇam na leṇavā :

525 Citra guṇe kari hūp : śara n : karāṇāṭra samvigna pakṣika
 nam jūṇam ghanaum dusana lagai te ṭalai isi je je jayap : hui te te
 jayap : te samvigna pakṣika nai kariuma na kṛya nam karāṇa hui

526 Dina lhaḍidika detam ūgaratāi libhi hūmtai juma vāṇu
 vyavasaya laraṭi ma siddhanta nau jūṇa mahatma : ji mchidika nam
 adhikaum ayapada deṣi thoḍaum dusana jeha thiki isum jam kam
 sevai tūram teha nam libhi ji hui 527 Samyama n : saghali

vāṇara mūmkv : chaim jūṇam teha nai manā ji thoḍu jiva dāi :
 lūi tau jūrvokṭa samvigna pakṣika ni jayap : vitarage mahatma
 n : varṇa nam mokṣa nam karāṇa diṭhi 528 Umdira nam

dhanum sum kaja athav : juma kiga nam son : na dūṇā n : malum
 sum kaja tūṇa molā rīpū malum saradum jiv : nam ipi upale a
 nī kṛnam sum kaja 529 Carapakarāṇa n : vesi alava karai

na vāṇva rahitā jiva nam e prakarāṇa sad : ahituum kāustulā
 ratna n : lūm sarāṇāṭra mūṇva n : athav : kija nai kamṭhi līsamūḍum
 ratna n : lūm dhum 530 Sici buddhum batheli mahi clāi :

amali nī parum sagl alau mokṣa nau marga jūṇi n : jiva dharma nai
 vesi primadā thāi tūṇma jūṇi isum parum teha jiva nam kṛnam
 lī n 531 Dharumma arṭi v kama mokṣa el e cihum pad rṭi e

ekathe upadāṇte hute jehā nam manā e cihum mūḍi jīṇam jīṇi
 rumāi telā hram ekantum vāṇigva sarāmava e vāṇi alama prakarāṇa
 sul utal hū 532 Tapa samyama n : vesi alavāi nam e vāṇigva

ul vāṇa kana nam : sukṭa nī karāṇāṭra na hūm arṭi vā : el vā : hutā
 ketulika jūṇa samvignapakṣika nam sukṭa karāṇi lūi 533
 f upaleṇa n : lā prakarāṇa sarāṇāṭra n : jehā nam dharma upāṇi

ī jana : vā hūṇa anai vāṇigva na ōpanvūḍa te ananta samāṇi n : jūṇi
 534 Clag nī karāṇāṭra nam upāṇavāṇa kari e saghalaum

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Note—The nīgarī alphabetical order is observed in arranging the words. Different grammatical forms of the same word are grouped together under one convenient word found in the MS. Vowels with an anusvāra are treated as separate phonemes and they come immediately after their corresponding vowels without the anusvara.

The following convention has been adopted, for brevity, while quoting ND or the Index from Bloch: the first group of Arabic figures indicates the number of the page, the next a or b denotes the first or the second column respectively on that page and the last group of the Arabic numbers indicates the number of the line in that column. Thus 105 b 20 means "page 105, second column line 20 in that column". For other abbreviations see p. ix.

akāya "an improper action" subst. dir. sg. n. 128, 158, 185, 186, 222,
see *kāya*

ajasa "infamy" subst. dir. sg. n. 98, see *jaśa*

ajayanāma "through want of care" subst. inst. sg. f. 357, see *ajājanā*

ajāna "unacquainted" subst. dir. sg. pl. m. 176, 179, 114, obl. sg.
pl. 16, 43, 112, see *jāna*

ajānatau "not knowing" adj. dir. sg. m. 398, 400, 418, 419, *ajānatai*
inst. sg. m. 511, see *jānatau* under *jāna*

ajānīcū "want of knowledge" subst. obl. sg. n. 122, see *jīnīcū*
under *jāna*

adlāra "eighteen" num. sub. dir. 165, Skt. *atthārasa*, Pkt. *atthārasa*,
Apabh. *atthāraṭa* -*dh*, a special development in a numeral of
MI. *itth*, see Bloch, pp. 221, 286b 17, see ND 9 b 28

anaḍḍāra "without support" sub. inst. sg. m. 152, *ana* ← *ādḍāra*
a Skt. lw.

anulāṭatau "experiencing" pres. part. dir. sg. m. 382, Skt. lw.
anulāṭatai

anāṭīna "when not risen" adj. loc. sg. m. 361, OG. *ana* ← *īna*, see
ūjū

anāṭarīna "not doing" adj. dir. sg. m. 10, 180, 263, OG. *ana*
← *karīna*, see *kāṭarīna*

- analahiā* "untold" adj dir pl m 322, OG *ana* + *lahiā*, see *lahiū* under *lahai*
- anālīdhai* "without doing" adj loc sg m n 155, 206, OG *ana* + *līdhai*, see *līdhau* under *karai*
- anakhaliū* "unfailing" adj dir sg m 234, OG *ana* + *khaliū*, Skt *śkhalita*, Pā *khalita*, Pkt *khalio*
- (*ana*)*gamatau* "not liking" adj dir sg m 323, *anagamatām* obl pl n 321, *anagamatai* loc sg n 283, see *gamaim*
- anachatā* "not existing" adj dir pl m 37, OG *ana* + *chatau*, see *chatau* under *chai*
- anachamdūm* "not abandoned" adj loc sg f 32, OG *ana* + *chāmdūm*, see *chāmdū* under *chāmdai*
- anachediūm* "uncut" adj dir sg n 179, OG *ana* + *chediūm*, see *chedai*
- anajasa* "infamy" subst obl sg n 206, OG *ana* + *jasa*, see *jasa*
- anajānatau* "not knowing" adj dir sg m, OG *ana* + *jānatau*, see *jānatau* under *jānai*
- anajānī* "not having known" abs 414, OG *ana* + *jānī*, see *jānī* under *jānai*
- anatochadaūm* "not rude, polite" adj dir sg n 80, *ana* + *tochadaū*, Skt *tuccha*, Pā *tuccho*, the exact relationship between -u- and o is not clear
- anadīdhaūm* "not given" adj dir sg n 361, OG *ana* + *dīdhaūm*, see *dīdhā*
- anadēvaūm* "what cannot be given" subst dir sg n 265, OG *ana* + *dēvaūm*, see *dēvaūm* under *dai*
- ananamatau* "not bowing down" adj dir sg m 27, 226, 231, OG *ana* + *namatau*, a der Skt lw *namati*
- anaparīchiūm* "unknown" adj dir sg n 15, OG *ana* + *parīchiūm*, Skt *parīpsita*, Pkt *paricchia*
- anapāmiū* "not obtained" adj dir sg m 332, *anapāmi* loc sg n 436, OG *ana* + *pāmiū*, see *pāmiū* under *pamai*
- anapūchiū* "unasked" adj dir sg m 485, *anapūchyā* dir pl m 79, OG *ana* + *pūchiū*, see *pūchiū* under *puchai*
- anapūchī* "without having asked" abs 375, *ana* + *pūchī*, see *pūchī* under *pūchai*
- anapūmjatau* "not cleaning" adj dir sg m 358, OG *ana* + *pūmjatau*, prob from Skt *puñja* "a heap", Pā *puñjo*, Pkt *pumjo*; see ND 383 a 35, note the change of meaning from "heap" to "making a heap after sweeping"

- anabhogavatā* "not enjoying" adj dir pl m 122, OG *ana + bhogavatā*, a verb formed from the Skt lw *bhoga* "enjoyment".
- anamulatā* "not similar" adj dir pl m 231, *anamulavaum* subst dir sg n 222, OG *ana + mīlā*, see *mīlā*
- araramivaum* "not to be diverted" subst dir sg n 318, OG *ana + ramivaum*, see ND 530 a 3, see *rāmātī*
- anarahavaum* "not to stay" subst dir sg n 318, OG *ara + rahivaum*, Skt *rahātī* Pā *rahātī*, Pkt *rahaī*. For the use of this word in various Mod I languages see ND 531 a 11-38
- analajāmanaum* "not putting to shame" adj dir sg n 391, OG *ana + lajīmanaum*, cf Skt *lajjīpayati*, Pā *lajjāpeti*, suffix *mana* < *jana*, see Phonology, p 12
- analāgaī* "without having been stuck" adj loc sg n 409, OG *ana + lāgaī*, Skt *lagna*, Pā Pkt *lagga*. See ND 553 a 15
- anavūmchatau* "not wishing" adj dir sg m 293, *anavūmchati* loc pl m 206, OG *ana + vūmchatau*, Skt *vūñchati*
- anasanīū* "those who fast" adj dir pl m 377, a Jain's word ext with -u, of *anasanī* der lw Pkt *anasana*, Skt *anaśana*
- anasīj'atāī* "not being accomplished" adj loc sg n 143 OG *ana + sīj'atāī*, Skt *sīdhyate*, Pkt *sījhaī*, OG *sījhaī* see ND 607 b 20
- anahanyām* "unhurt" adj dir pl n 329, OG *ana + hanyām*, Skt *hatā* replaced by Pā *hanito* Pkt *hanio*, see ND 636 b 5
- anahitūī* "not beneficial" adj obl pl m 329, OG *ana + hitūī*, see *hitūu*
- anahūnūm* "not being" adj loc sg f 238, OG *ana + hūnūm*, see *hūntau* under *hūi*
- anujanīrau* "permits" v caus pres 3rd sg 365, Skt *anu-jīrāti* (prim), Pā *anujānāti*, caus *anujānāpeti*, Pkt *anujanai* caus *anujīnā*
- atig'hanaum* "too much" adj dir sg n 79, OG *ati + g'hanaum*
- atihim* "exceedingly" adv 75 62, 72, 110 141, 164, 167, 225 309, lw Skt *ati + OG -him*, cf Apāh *jalini tihim* etc
- aticāre* "by transgressions" subst inst pl m 391, Skt lw *aticāra*, note the ī
- ale'ū* "envy" subst dir sg f 305, a comp of *a + delhāi + -ūi*, see *delhāi*
- alhalum* "half" adj dir sg n 495, Skt *ardhī*, Pā Pkt *al'ha*, suff *laum* *alhalum* in a comp but *ī'haui* urcomp
- alharici* "in the middle of the road" a lw 254, *al'ha* (see above) — *ci*, see ND 410 a 46

- adhikau* "more" adj dir sg m 132, 178, 348 424, ext Skt lw
adhika by u, *adhikā* obl sg m 224, *adhikaum* dir sg n
 373 481 *adhikām* obl pl n 378
- adhikari* 'in connection' subst loc sg m 164, Skt lw *adhikāra*
adhikerau 'more and more' adj dir sg m 319, *adhikērā* pl 247,
adhikeraum sg n 488 (used adverbially), der Skt lw *adhika*
anaī and conj 1 2 30 31 34 36 40 45 (8 times), 58, 61, 62, 68,
 75 78 84 88, 92, 98 (3 times), etc, Skt *anya*, Pra *anna*,
 OG *anaī* with the loc sg term? Note *ā* in the auxil word, see
 ND 14 a 3
- anamtau* 'endless' adj dir sg m 202 332, 481, *anamta* obl sg
 m 500, used adverbially 202, 332, also written *anamtau* 398,
 ext Skt lw *ananta*
- anamtagunī* "infinitesimal" adj dir sg f 269, Skt lw *anamta* +
gunī < Skt *gunitā* MG *-ganī(ginī)*
- anamtamai* 'by the infinitesimal' adj inst sg m 197, Skt lw
ananta + *mai*
- anumodivai* "in consenting" pot part loc sg n 115, Skt lw
anumodate
- anerau* 'another, different' adj dir sg m 71, 85, 89, also written as
aneru 67, 509, *anera* pl 307, 372, 520, also obl sg pl m n 35,
 36, 69 71, 72, 73, 78, 79, 131, 152, 178, 231, 303, 321, *aneraum*
 dir sg n 89, 307, also *anerum* 478, *anērām* obl pl 29 besides
anērā, *anere* inst pl m n 183, 495, *anērī* dir sg f 293, obl
 sg f 297, obl pl f 201, Skt *anyatara* > Pkt *annayaro* >
 OG *anera* + u
- apajasa* 'ill fame' subst obl sg m 127, 284, Skt lw *apa* +
 OG *jasa*, Skt *yaśah*
- apaharanī* "in carrying away" subst loc sg n 120, Skt lw *apaha*
ranam
- abhāgī* "unfortunate" adj dir sg m 173, 180, Skt lw *abhāgī* + u
abhiprāyūm "by the wish" subst inst sg m 105, Skt lw *abhiprāyah*
amaratām "while not being dead" a + *maratām* pres part gen pl n
 205, see *marām*
- amāri* "non slaughter" subst dir sg f 263, Skt *mārī* f "killing",
 Pkt *māri* f OG *māri* MG *mār* in *tarāmār*, see ND 504 b 43
- amulaum* 'a certain' adj dir sg n 318, ext of Skt lw *amukam*
amhe 'we' pron 1st pers nom pl 99, 179, 490, Pa Pkt *amheum*,
 for the various forms of Pa and Pkt and Mod I see ND 636 b 25,
 see Phonology, p 7

- ayuktaum* "improper" adj dir sg n 94, ext lw Skt *ayuktam*
arīsādika "mirror, etc" comp dir pl m 317, OG *ārīsau + ādika*;
 Skt *ādarśah* m, for Mod I forms see ND 37 b 17, MG has also
ārīso, ārīso, ārīśī, see *ārīśā* below, the *-ī* is unexplained
arthā "for the purpose of" subst loc sg m 102, 179, Skt lw.
arthah
alpārthū "having less money" adj dir sg m 64, ext lw Skt
alpārthī
avayamum "with a lamb" subst inst sg m 209, Skt lw *avayarah*
avahelam "insult" v pres 3rd sg 99, *avahelūm* pass pres 3rd pl
 367, *avahelūm* pot part dir sg n 79, 305, Skt lw *avahelā*
ari "moreover" conj 323, Skt *api*, Pkt *ari*, MG *hæte* For the
 various forms with *l* in Mod I see ND 18 b 39
arīsasiu "untrustworthy" adj dir sg m 151, Skt *arīśasatarya*
 > Pkt *arīśasiaro* > OG ext *arīśasūu*
arīsāu "distrust" subst dir sg m 478, Skt *arīśvāsah* > Pkt
arīśvāso
arelām "at improper time" subst loc sg f 114, Skt Pa Pkt *relā*,
 MG *relā*, poetically *rel*
asādāvasadī "rough" adj dir sg f 119, MG *akharāvakkharī*
asankhyate "in the innumerable" adj loc pl m 200, Skt lw
asankhyāta
asīmau "eightieth" adj dir sg m 187, cf Skt *aṣṭi* Pa *asīti*
 Pkt *asī*, OG *asī* to which *mau* was added to form the ordinal,
 MG *esīmo*
asamyamī "by the uncontrolled" subst inst pl m 195, Pkt lw
a samyamī
asūjlatām "unclean" adj obl pl n 178, a Jaina religious word,
 Skt *suddhyati* > Pkt *sujha* > OG *asūjlati*, der *sujlatam*,
 see ND 612 b 12
ahankūrum "with pride" subst inst sg m 25 Skt lw *ahankūra-*
aḥīm "here" adv 360, OG pron stem *a + īm*, cf *aḥīm, tūḥīm*,
 etc, see ND 81 b 18, Bloch 206
ahatūum "not beneficial" adj dir sg n 455 457 530, *ahatūī* pl 242,
 also obl pl m 454, Skt lw *ahatī* with *u* added on
ahīśī "to practise" inf 374, prob from Skt *ahīśyati* (ie *ahīśy-*
asīti) Pkt *ahīśa*, *ī* is difficult to explain
ahīśam *ahīśam* "he who can practise" subst obl pl m 443, see above,
ahīśī, cf Pkt *ahīśam*
at "at the end" subst loc sg m 159, Skt lw *at*

amteurie "with harem women" subst inst pl f 49, Skt *antah purika*, but Pa *antepurikā*, Pkt and OG *amteurī*
amdharai "in the dark" adj loc sg n 477, Skt *andhalārah*, Pa *andhakāra*, both subst, Pkt *amdhayāra*(*palakha*) adj, OG *amdhāraum* adj and subst

āusaum "life" subst dir sg n 258, 274, 276, 467, *āūsā* obl sg n 274, *āusai* loc sg n 193 cf Ved *āyus*, Pa *āyu*, the OG word is derivable from *āyuska*

ākulā 'bewildered' adj dir pl m 212, Skt *ākula*, MG *āllo* shows that it comes through Pkt *alkula*, enlarged

ākrami 'overcome' past part inst sg n 443, Skt lw *ākramati*
āgar "previously" adv 334, 414, Skt *agra* > Pā *agga* > Pkt *agga* > OG ext *āgar*, there might be a word like *agraka* in later Skt, see ND 6 a 1

āgara "treasure" subst dir sg m 123, obl sg m 314, 315, a pre OG Skt lw *ālara*

āgalī "before" adv 9, 65, 105, 231, 414, Skt *agra* > Pā Pkt *agga* > OG ext with *lau*, loc sg *āgalī*, MG *āgal*

āgalī "to" postpos 237, 415, 490, see above

āgi "fire" subst dir sg f 283, 469, obl sg f 281, Skt *agnih* m > Pa *aggi* m > Pkt *aggi* m f, see ND 32 b 37

āgila "former" adj dir pl m 77, 133, obl sg m 409, *āgilī* obl pl f 407 Skt *agra* > Pa Pkt *agga*, ext with *illaka* > OG *agilau*, cf *āgalī* above, MG *āglyā*, see ND 6 a 16

ācarai "practises" v 3rd sg pres 119, 426, *ācaraim* pl 59, *ācarīām* past part dir pl n 470, *ācarī* loc sg m 449, *ācarivaum* pot part dir sg n 218, *ācarivaum* inst sg n 53, Skt lw. *ācarati*
acaranum "by actions" subst dir sg n 379, Skt lw *ācarana-acārye* "by the preceptors" subst inst pl m 12, Skt lw *ācārya*
aja 'to-day' adv 15, 480 515, Skt *adya* > Pa Pkt *ajja*, for various forms in Mod I see ND 33 b 10

ājñām "by the command" subst, a rare form of inst or loc sg f instead of the regular *ajñāum*, Skt lw *ājñā*

ātha "eight" num subst dir pl m 296, 332, obl pl m 69, 330 333, n 412, *āthe* inst pl m 330, Skt *astā* > Pa Pkt *atthā*, see ND 34 a 6

ādām tredām "crooked, not straight" adj dir pl n 486 Pkt *adda*, OG ext *ādaum*, OG *tredām* a word like *tredā* with *um* MG *ādātredā*, see ND 11 a 5 216 b 38

- ananda* 'joy' subst dir sg m 8 Skt *ānanda*
- āna* "command" subst dir sing f 109, Skt *ājñā* Pa Pkt *ānā*, see ND 647 b 12 The -n in OG is from single n- in Pa and Pkt, cf OG *rānī*
- ānūm* "brought" p1st part dir sg n 361, *ānī* abs 497, *ānūcaum* pot part dir sg n 461, obl sg n 495, Skt *ānayaṭi* > Pa *ānētī* > Pkt OG *ānai*, p1st part is a new creation
- ādarūm* "with respects" subst inst sg m 524 Skt lw *ādara*
- ādarai* "begins" v 3rd sg pres 482, also (na)ḥlaram 462, *ālarūm* p1st part dir sg n 93, *ādaricaum* pot part dir sg n 244, Skt lw *ādara*
- ādūm* "in the beginning" subst loc sg 333, Skt lw *ādī*
- āpai* "gives" v 3rd sg pres 516, *āpium* p1st part dir sg n 495 497, *āpī* abs 428, Skt *arpiyati* > Pa *appeti* > Pkt *appeti appi*
- āpana* comp with another word, 86, see below, *āpanau*
- āpanau* "one's own" adj dir sg n 27, 108, 118, 150, 171, 186 193 252, 510, *āpanaum* m 87, 88, 150 182 183, 310 *āpanīm* pl n 321, 431, *āpanā* pl m 321, obl pl m n 108, 118 191, 323 378 475, 525, *āpanai* inst sg m n 105, 211, 270, loc sg m n 55 77 151, 385, 495, *āpanī* dir sg f 72, pl 265, obl sg pl 26 337 352; inst sg 74, 143, 114, 420, Skt *ātman* ~ Pkt *appano* ext in OG, for der see J Bloch 202, also para 17 69 125 205, also ND 36 a 27
- āpanapaum* "one's self" pron dir sg n 229 305, 326 338 351 384, 420, 478, *āpanapām* pl 152, *āpanapī* obl sg n 32 47 84 131 150, 207, 230 380, 408 455 459, 510 517, pl 34 *apnapium* inst sg n 227, 237, 517, ext of *āpana* by *paum* derive *āpana* as above, and *paum* < Skt *tvā + ka*, for *tvā* > *pp-* ~ *p-*, see Pischel, para 300
- āpadī* "pun" subst dir sg f 50, lw Skt *āpaḥ* *āpaḥ*
- āpaḥanī* "by one's self" adv 179 183 336 407 Skt *a ma + dhanika* > Pkt *āpālania* for the alternative der see ND 36 a 27 where Nep *āpāu* < *appa + lu* (!)
- ābhānre* "with ornaments" subst inst pl n 151 lw Skt *abharanā*
- āmāḥ* "a kind of fruit" subst obl sg n 531 Skt *āmāḥikaḥ* > Pa *āmalaḥ* > Plt *āmalaḥ* m n ~ OG *āmalaḥ* m n ~ MG *āmālū* *dālū* For m see Grün p 15, see ND 21 a 16 21 b 7
- āpīpī* "recourse" subst dir sg m 390 527 *āpī* p1st collective term, prob the former is a Skt lw latter also Skt la p1st or d r < Skt *pītra* "a place", Pkt *pīḥ*

āra "a blade" subst obl sg f 282, Skt *drā* > Pa Pkt *ārā*, see ND 37 b 26

āradatau "roaring" pres part dir sg m 169, der Skt *āratatī*, Pā *āratatī* Pkt OG *āradatī*

ārambhūm begun 'past part dir sg n 512, lw Skt *ārambha*

ārūdhvaim by propitiating' pot part inst sg n 451, 453, lw Skt *ārūdhayatī*

ārīsā "a mirror" subst obl sg m 128, Skt *ādarsa* > Pā *ādāsa*, *ādāsaka*, Pkt *āarisa*, ext OG *ārīsau*, for the other forms in MG see *arīsādika*, for the forms in other languages see ND 37 b 47, the -ī in the OG word is unexplained, < *āarissa* (?)

āla 'source of pain' subst dir sg n 76, Skt *āla* > OG *āla*, MG *āl*

ālasū "lazy" adj dir sg m 384, pl 291, 310, 351, 190, obl sg m 533, Skt *ālasya* > Pkt *ālasa* > OG *ālasa* der *ālasū* > MG *ālsu*

āvai comes" v 3rd sg pres 404, 456, also (na) *āvaim* 523,

āvatai pres part inst sg m 101, 106, 293, 493, . . . *āvū*

past part dir sg m 491, *āvā* obl pl m 578, *āve* inst pl m

169, *āvūm* pot part dir sg n 114, 125, Skt *āpayatī*,

Pkt *āvei*, *āvai*, for corres forms in Mod I see ND 30 a 39

āvaryjyā "inclined" past part nom pl m 14, lw Skt *āvarjayatī*

āśrai "resorts" v pres 3rd sg 30, *āśrayī* abs 132, 360, lw Skt *āśrayatī*

āśrayau "one who has resorted to" adj dir sg m 408, ext Skt lw *āśraya*

āsaum "whole" adj dir sg n 469, *āsā* obl sg m 133, Skt *aksatam* > Pa *aklhatam* > Pkt *aklhayam*

āthamī "the 8th day of the month" subst dir sg f 241, Skt *astamī*, Pkt *atīhamī*, see ND 24 a 12

āsa "hope" subst obl sg f 207, Skt *āśā* > Pā Pkt *āsā*

āsana "a seat" subst obl sg n 14, *āsani* loc sg n 334, Skt *āsana* > Pā Pkt *āsanam*

aso "the month *āśvina*" subst 1st member of a comp 241, Skt *āśvayuja* Pkt *assoya*

āhanu "beaten" past part dir sg m 138, *āhana* < Skt *dhanatī*

āharai 'eats' v 3rd sg pres 353, *āhariā* past part dir pl m 199, prob Skt lw *āharatī*, cf, however, Nep *aro*, ND 37 b 31, refers to the custom among the ascetics to go to fetch food from families

āmsi "an eye" dir sg f 276, 337, pl 91, 261, obl sg pl 321, 337,

- 106, *āmśum* inst sg 297, 405, 408, 120, 121, Skt *akṣ n* > Pa *akkh n*, Pkt *akkh f*, MG *ākh*, see ND 31 a 9
- āṅgulūm* "with a finger" subst inst sg f 135, pl *āṅgulīe* 94, Skt *angulikā* > Pkt *angulā* > OG *āmquī* > MG *āql*
- āmbā* "a mango tree" subst obl sg m 179, Skt *āmra-*, Pa Pkt *amba* ext OG *āmbau* > MG *ābo*, see ND 32 a 15
- ī "even" used after a noun to include the thing in the statement, 6 9, 16 19, 21, 27, 29, 37, 38, 11, 45, 48, 49, 56, 413, etc., Skt *api* > Pkt *ari* > OG *i* > MG *y (j)*, see Hem iv, 383, 381, 390
- īgyāra* "eleven" num subst obl pl 412, Skt *ekādasa*, Pa *ekūdaśa*, Pkt *ekkārava*, Apabh *eggāraha*, MG *īgyār*, the -y is difficult to explain. The word appears in PSL without the first syllable, see ND 58 a 11
- īyī "alone" emphatic particle used after the noun to differentiate the thing from anything else, 373, 493, *i + jī*, see Hem iv, 120, also 106, 114, 419, 123, 129. For *i* see above, *jī*, Pkt *jī*, jeyva. It is possible to suppose *i* as a shortening of the pron *e*
- ima* "in that way" adv 35, 67, 69, 85, 95, 131, 138 139 273, 287, 322, 374, 409, Apabh *emva*, OG *ima* MG *em*, prob < Skt *civimeta*, -e > -i is special, cf OG *kīma* > MG *kem*
- isui* 'of this kind' adj dir sg m 10, 11, 27, 17, 60 66, 70, 73, 119, 131, 272, 311, 403, 458, *isuyā* pl 42 56, 79, 82, 97, 101, 151, 176, 199, 450, also *isuyī* 43, 89, 387, and *isūā*, prob the oldest of the three, 388, 163, *isuum* dir sg n 23, 28, 51, 75 80, 93 94, 128, 131, 179, 191, 203, 311, 315 323, *isūam* pl 31 281 327, 164, also *isuyām* 329, *isūā* obl sg pl m n 231, 236, 142, 470, also *isuyā* 70, 225 317, 352, 106, *isui* inst sg m n 53, 59, 113, 191, 452 471, also loc sg m n 207, 273, 459 495, . . . inst pl m n 101, 107, 121, *isū* dir sg pl f 1 9 68 162, 179, 217, 317, 370, 390, also obl 501, inst sg 7, 43, 89 179, 295, 495, also loc pl 99 214 277, Skt *īlīka* Pa *īlīka*, Pkt *īsa*, OG. ext *isui*. The *i* is a special development
- isui* 'in this way' adv 9 11, 132 161 192, 318, the acc sg of *īlīka* with the ext -ium. Note original *ium* > *i*, e.g. OG *ghī*, later -ium remains
- īlakā* 'in this world' subst loc sg m 127, 147, 181, 19 Skt *īlākā*
- īlīm* 'here' adv 20 43 41 153, 172, 209, 497, 542, Skt *īlākānām* > *īlānām* > *īlīm*

- ihīnaṃ* "by him 'pron dem inst sg m 207, see *īnaṃ*, of which this seems to be an emphatic form made by introducing *-h* for emphasis
- īnaṃ* 'by him, by it" demst pron adj inst sg m n 136, 197, 198, 420 434, 468, 481, also loc sg 57, 102, 109, 120, 164, 179, 244, 261, 268, 282, 336, 370, 459, 498, also *īnum* 47, *īnī* adj inst sg f 3 529, loc sg 179, Skt *etena* > Pkt *eena* > OG *īna* ext by the term *im*, MG *ene*
- uganatrīsa* "twenty nine" num subst inst pl f 382, Skt *ekona trīṃśat*, Pkt *egūnatīsam*, *eūnatīsam*, *aunatīsam*, the initial *u* in the OG word seems to be due to the *ū* in the 2nd syllable
- uchaṃ* "less 'adj dir, sg n 544, *uchau* m 132, Pā Pkt *uccha* ext in OG *uchaṃ*, *ū* is irregular
- uthambha* "support" subst dir sg m 468, Skt *ut stambhaḥ* > *ustambhaḥ* > Pkt *utthambha*
- udī* "having flown" abs 105, Skt *uddayate*, Pā *uddeti*, Pkt *uddei*, *uddai*, MG *udī*, see ND 47 b 3
- udhanaḥ* "the covering sheet" subst loc sg n 366, Pkt *uddhana*, cf *uddhyā*, also Pā *oddha* "carried", also Skt *vodha*, *ūdha*? MG *odhnū*, see J Bloch 300, ND 62 a 1
- udhu* "spread over the body" past part loc sg n 366, see above, from *oddha*
- utāvalau* "hasty" adj adv dir sg m 131, 149, 362, *utāvalā* pl 150, Skt **ut tāpa la*, *uttāpa* "heat", Pkt *uttāvala*, ext in G, MG *utāilo*
- uttamo* "O, the best" adj voc pl m 128, 329, Skt lw *uttama*, for the voc pl suffix *o* see Grammar
- uthau* 'a shed" subst dir sg m 368, Skt *avastṛtaḥ* > Pā *otthato* > Pkt *otthao* > MG *otho*, cf Pā verb *otharati*, see ND 62 b 22 *ū* is regular
- udyamaṃ* "with industry" sub inst sg m 110, Skt lw *udyama-unmārgi* "on the wrong path" subst loc sg m 22, Skt lw *unmārga*
- upagarana* "utensil" subst dir sg n 373, pl 324, 361, *upagarana* loc sg 301, an old lw Skt *upakaranam*
- upagāra* "obligation" subst dir sg m 206, 304, obl sg 269, an old lw Skt *upalāra*
- upadisaṃ* "advise" v 3rd pl pres 82, *upadisaṃ* past part dir sg m 16, lw Skt *upadīśati*
- upadesi* "in the advice" subst loc sg m 450, Skt lw *upadeśa*

- upari* "on" postpos 100, an unemphatic form of *ūpari*, see below
upāsamum "by the pacification" subst inst sg m 67, Skt lw
upaśama
upaśamāvaṣ "causes to calm down" v caus. 3rd sg pres 35, *upaśamā*
evaṣ pot part inst sg n 535, causal of *upaśamaṣ*, lw Skt
upaśama
upāsaṛga "by disturbances" subst inst pl m 107, lw Skt *upāsaṛga*
[ūpanau "produced" past part dir sg m 135, Skt *utpanna-* > Pā
Pkt *uppanna*, OG ext *ūpanau*]
[upādīvū "to lift up" pot part obl, Skt *utpātayati* > Pā *uppādeti*
> Pkt *uppōdaṣ* > OG *ūpōdaṣ*]
upāśraya "in the Jain church" subst loc sg m 111, 151, 223 477,
lw. Skt *upāśraya*
urahām "near" adj dir pl n 451, Pa *oram*, for the various forms
in Mod I see ND 62 b 30
ulavū "recognized" past part dir sg m 87, Skt *upalakṣataḥ* > Pa
upalakṣhito > Pkt *ualakṣhito*, on the change of *ua-* to *u* in long
words see Phonology.
ulavū "betrays" v 3rd sg pres 307, 371, *ulavūvaum* pot part
dir sg n 177, 267, *ulavūvaṣ* loc sg 267, Skt *upalapati* Pā
upalāpeti, Pkt *uralāvaṣ*, for *-ū* see above
ullamghaṣ "transgresses" v 3rd sg pres 158, lw Skt *ullamghayati*
usannaum "by the depraved" adj inst sg m 524, lw Pkt *usanna*
< Skt *u'sanna* A Jain word, see *ūsanau*
usannūpanaum "depravity" subst dir sg n 235, *usannau* + *panaum*,
see above
usamṇala "fulfilling the obligation" adj dir sg n 269 Skt *ut*
sankalita- > Pkt *ussamkalia*, MG *asāgan ohiyāṇa*, prob both
differently derived
ūgarataṣ 'while being saved' pres part loc sg n 527, *ūgarū* past
part dir sg m 435, Skt *ulgarati*, cf Pā Pkt *ugraṣ*, OG
ūgarū, cf Nep *ugrū* ND 41 b 33
ūgūmaum 'well' v caus 3rd pl pres 60 Skt *u'gūma-jati* cf Pā
ugamo noun Pkt *ugūmaṣ* > OG *ūgūmaṣ* (pram) *ūgūmaṣ*
(caus.), see ND 416 b 4
ūgūvaṣ "grew up" past part dir sg n 195, Skt *ul'gūvaṣ* > Pā
ugūvaṣ > Pkt *ugūvaṣ*, replaced by OG *ūgūvaṣ* an anatomical
formation
ūgūvaṣ "with open" adj inst sg m 372 Skt *ul'gūvaṣ* > Pā

- ugghāteti* Pkt *ugghādaḥ* > OG *ūghādaḥ* der *ughādaum*, MG *ughārū*
- ūchaha* interest, joy subst dir sg m 296, Skt *utsāhah* > Pa Pkt *ucchāho* > OG *uchāha* > MG *uchah*, for *ts* > *ch* cf *uchaum* above
- ujama* endeavour subst dir sg m 72, 180, 254, 292, 333, 421, 534 Skt *udyamah* > Pkt *ujjamo*
- ujamāla* busy 'adj dir sg m 195 pl 218 230, 347, OG *ūjama* + *ala* see *ujama* above, *āla* < Skt. *-alu* (?) MG *ujmāl*
- ūjamaramta* industrious' adj dir sg m 227, pl 388, OG *ujama* + *tamta*, see *ūjama*
- ūjalaum* 'white' adj dir sg n 140 *ujalaḥ* loc sg 272, Skt *ujvala* > Pa Pkt *ujjala*, ext in OG *ūjalaum*, MG *ujlū*
- ujānūm* 'in the feast' subst loc sg f 122, Skt *āudyānikā*, cf Skt *udyana* 'a garden', Pkt *ujjana* > OG *ūjanī*
- uthamana* the final ceremony" subst obl sg n 418, a Jain religious word, Skt *utthāpana*, replaced by Pā *utthapana* > Pkt *ūthavana*, MG *uthamnū*
- ūthivaum* "getting up" pot part dir sg n 165, also *ūthavaum* 379, *ūthivaḥ* loc sg 15, 186, 237, **usthāti*, cf Skt *uttisthati*, Pa *utthāti*, Pkt *utthai*, OG *ūthai*, see ND 47 a 24
- ūthivadika* 'getting up, etc' comp *ūthivaum* + *ādika*, see *ūthivaum* above
- ūtāranahāra* "one who carries across safely" subst dir sg m 123, Skt Pa Pkt *uttāraṇa* + *dhāra* > MG *utārṇār*¹
- ūdālivaum* "squandering" pot part dir sg n 431, Skt *uddālayati* > Pa *uddaleti* > Pkt *uddālai* > OG *ūdālai* > MG *ūdālvrū*
- udega* "sorrow" subst dir sg m 211, 316, 321, obl sg 74, *ūdegum* inst sg 318, lw Skt *udīga*
- ūdegavamta* "sorrowful" adj dir sg m 478, OG *ūdega* + *tamta*
- ūdharī* 'having taken out' abs 537, Skt *uddharati*, Pā *uddharati*, Pkt *uddharai*, OG *ūdharai*, see ND 49 a 50
- ūnhālū* "summer" subst obl sg m 200, Skt *usnakāla* > Pa *unhakāla* > Pkt *unhaūla* > ext in OG *ūnhālau* > MG *unālō* For *-nh* > *nh*, cf footnote
- upajai* 'is produced' v 3rd sg pres 372, Skt *utpadyate* > Pa *uppajjati* > Pkt *uppayjai*, *ūpanau* past part dir sg m 16 179, 210, 435, *ūpanā* pl 56, 151, Skt *utpanna* > Pa

¹ OG *nakāra* > *akāra* > MG *nār* is another example of a special phonetic change between the OG and the MG periods

- uppanna* > Pkt *uppanna* > OG ext *ūpanau*, *upanaḥ* loc sg n 362, 371, *ūpane* pl m n 221 285, *ūpān* caus 3rd pl. pres 127, Skt *utpālayanti* > Pa *ūpāletti* > Pkt *uppāletti*, the new caus *ūpayāra* 3rd sg pres 535, *ūpayāraṇi* pl 167, *ūpayāra* past part dir sg m 167, *ūpayāraṇi* pres part dir sg m 178, *ūpayāraṇi* pot. part dir sg n 131, *ūpayāraṇi* obl sg 210, *ūpayāraṇi* loc sg 323
ūpanau "produced", see under *ūpayā*
ūpama "comparison" subst dir sg f 312, 458, Skt lw *upamā*, *ū* & *ūparāthau* "transgressing" dir sg m 130, Skt *uparistha* > Pa *uparistha*, Pkt *upparistha*-, the original word may prob be *upara stha*, and the Pkt form might possibly have *pp*-, cf *upaharaum*, which see below
upari "on" postpos c obl 70, 75 92 122 139, 141, 174, 208, 274 297, 318, 366, 386, 434, 457, 534 504, Skt Pa *upari*, Pkt *uppari*, cf *upari* above
upaharau "over and above" postpos adj c obl 504, *ūpāharaum* n 361, OG *ūpara* (or *ū*) + *harau*, see note on *raharu* Gram pp
ūpādātau "taking up" pres part dir sg m 426, *ūpāti* inf 511 Skt *utpādayati* > Pa *uppāletti* > Pkt *uppādati* > OG *upālai*, MG *upāre*
ūpārjati "acquires" v 3rd sg pres 320, 191, *ūpārjumi* past part dir sg n 165, 166, lw Skt *upārjayati* The *ū* is prob due to the influence of words like *ūpādati* above
ublagau "broken in trained" past part dir sg m 205, *ūlagaum* n 209, Skt *ulblagna* > Pkt *ubblagja* ext in OG
ūraminī "the name of a city" subst dir sg f, lw Skt *urumini*
ulātī "an implement of Jaina ascetic" subst obl sg n 240 Skt *upalilakam*, Pkt *olallā*, ext in OG
ūcala "on a wrong path" subst loc sg f 320, Skt *ulcartma* > Pkt *uruttā* > OG *ūcala*
ūśadhi "medicine" subst dir sg n 96 240 pl 361 488, lw Skt *śaḍhi* MG *śar*, cf Gmār *śaḍhi* besides Skt *śaḍhi*
usarau "injured destroyed" past part dir sg m 195 229 254 353, Skt *usareti* > Pa Pkt *usanna*, ext in OG
ūśā "inhaling" comp with *nī* is subst dir pl m 155 Skt *uśā* > Pa Pkt *useṭi* MG *usāra*, see ND 55a 28
ū on "on high" adj lw sg n 22 369 Skt *uccale* > Pkt *ucca* > OG *ū* (or *ū*) < *ū* MG *ūce*

ūmecha "on a very high" adj loc sg n 262

ūmta 'a camel' subst dir sg m 169, pl 182, Skt *ustro* > Pā
Pkt *utto* > MG *ūt*, see ND 43 a 36

ūmdaum "deeply" adv 511, Pkt *umdayam* adj, see ND 61 b 32

ūmdira rat subst obl sg m 529, Skt *undurah*, Pā *undura* >
Pkt *umdura* *umdara*, MG *ūdār*

ūmbara 'a kind of tree' subst dir sg m 234, Skt *udumbarah*, Pā
udumbaro, Pkt *uumbaro*, MG ext *ūbro* See ND 221 a 25

e that dem pron dir sg m 13, 75, 88, 99, 102, 119, 278, 457,
181 f 201, 533 n 111, 172, 481, pl 50, 71, 108, 143, 223,
296 321 *cha* emphatic dir sg m 33, 45 277, pl m. 330, 386,
n sg pl 73 178, 202, obl sg pl m 19, 81, 190, n 376, 381,
419, mixed genders obl pl 383

that dem adj dir sg m f n 121, 161, 491, pl 127, 163, 191,
obl sg m 1, 45, 48, 93, 402, f 4, n 128, 381, 390, pl 3, 386,
412 481 See below

che by these" pron and adj inst pl m n 77, 330, 391, 470, 525,
532, all genders combined 470, loc pl 241, for sg forms see
inaum Derivation Skt *cah* > Pā *co* > Pkt *co* > *cho*,
OG *cha* or *e*, MG *i* dialectically, the standard form being *e* For
the various forms in Mod I see ND 524 b 35, also J. Bloch
428 b 13 and §§ 160, 203, 276 See Gram p 32

eka "one" num adj dir sg m 386, Skt *ekah*, Pkt *ekka-*, *ekam*
inst sg 19, 105, 274, 386, loc sg 99, 110, 160, 223, 352, 386,
387, also *ekā* 119, 239, 335, 342, *ekacha* "one another" pron
obl sg 54, 386

ekela "one by one" num pron obl sg 466, *ekelai* loc sg 276,
Skt *ekāṇka* Pkt *ekkelkama*, *ekkalika-*, MG *ekkel*

ekathe "collectively" adj inst pl m 532, Skt *eka stha*, Pā *ekattha*,
Pkt *ekkattha*, MG *ekthe*

ekīlau "the figure 1" subst dir sg m 274, OG *eka-* + *-lau*, for
eka see above

ekamanau 'of a determined mind' adj dir sg m 90, ext of *eka* +
mana, for *eka* see above, *manau* ext lw Skt *manah*

ekalau "alone" adj dir sg m 158, 159, 160, 161, 370, 386, *ekālī*
f 321, *ekālī* obl sg m 156, 158, pl 450, *ekalaum* dir sg n
115, Pkt *ekalla*, MG *eklo*

ekavūra 'orce' adv 177, Skt *ekavūram* Pā *ekavūram*, Apbh
eklavūm MG *ekvīr*

- ekaiśa* "twenty-one" num subst dir 81, Skt *ekaiśatś* Pkt *ekkaśai, ekkaśam*, MG *ekaiś*
- ekākīpanaum* "loveliness" subst dir sg n 161, lw Skt *ekākī + panaum*
- elāraṇa* "fifty one" num subst obl pl 316, Skt *ekapñcāśat*, Pa *ekapaññāsa*, Pkt *egapannāsa*, *-pannāsa* > **rannāsa* > **rannāsa* *elāraṇa*, the *-ā* is analogical from *bāraṇ*
- ekū* "every one" num pro adj dir sg m 319 425, Pkt *ekka hu* (1)
- etalau* "so much" adj dir sg m 370, pl *etalā* 114, 135, 218, 302, 316, 400, 466, also obl m n 165 318, *etalām* dir pl n 119, 155, 361, also *etalā* 378, *etalaum* inst sg n 157, *etale* inst pl 398, *etali* dir sg f 271, 277, pl 19, 210, Vedic *īyattaka*, Skt type **āiyattaka-*, Pa *ettaka*, Pkt *ettaa, ettia, ettile, ettula*, Apabh *ettulo*, MG *etiū*, see Hem iv, 408, 435, also see footnote
- etalaum* "by that, that is to say" adv inst sg n of *etalaum* see *etalau* above
- evadau* "so big" adj dir sg m 173, *evat tāvat* then *-da* added, cf JMag *evadda*, ext in Apabh *evadu*, see Hem iv, 408, Pischel, § 149, MG *evva*
- chabhanī* "therefore" conj 209, OG *cha + bhanī* (postpos)
- cherau* "such" adj dir sg m 381, *charū* 74, 533, *erū* obl sg m 435 or *elavū* 475, *chiva* inst sg m 26, OG *cha + rau* cf OG *jecharau, tcharau, kelavau*
- laudī* "a shell, cowry" subst dir sg f 178, Skt *kāpādikā*, Pkt *kavādī*, for variations in Mod I see ND 109 a 15
- ka utigāmanī* "exciting curiosity" adj dir sg f 485 lw Skt *kaū uka + āmanī* < Skt *-āparīkā*
- kacurū* "dirt" subst. obl sg m 32, Skt *kaccara*, Pkt *kaccavara* in "sweepings", see ND 66 b 33, note *kā*
- ka'akr* "with armies" subst inst pl m 49, lw Skt *kātala*
- kādura* "at the waist" subst loc sg f 355, Skt *katiś* Pkt *kā li*, MG *karj* (dialectically) *stāṇḍhāṇḍ kējj*
- kalūu* "litter" adj dir sg m 128, *kadum* n 106, *kalūu* obl sg m 35, *kalūām* obl pl n 36, Skt Pa *kātuka*, Pkt *karūo* OG *ka'ūa* MG *karva*, see ND 70 b 17
- kāṇḍamukh* "to insult" pet part dir sg n 145, lw Skt *kāṇḍa*
- kāṇḍa* "rear, near by" adv arl postpos 300, to' 33 377, also before *da* becomes *da* in Mod I of OG *ka'ā* < *ka'ā* < *ka'ā*

from 266 426, Pkt *lan/ai* ext by *la* in OG, seems to be the loc form, note *ā* in postpos, see ND 72 a 4

lan/ae by the girls subst inst pl f 19, 153, lw Skt *kanyā*

lapura camphor subst dir sg m 231 Skt *karpūrah* Pa Pkt *kappura*

lamni action subst loc sg n 103 lw Pkt *kamma* < Skt *liri a*

larai does v 3rd sg pres 23 36 52 61 63 69 71 116 130 143 117 159 236 253 360 516 etc also (na)*laraim* 13 61 86 116 138 152 180 197 207 316 314 367 *laraim* pl 9 78 97 110 127 143 175 215 216 also 2nd pers sg 51 292 *laraimi* 1st pers sg 139 377 407 475 503 508 *larisum* fut 3rd pl 215 *larisi* 2nd sg 123, *larisu* 1st sg 193, *larau* imperat 3rd sg 408 also 2nd pl 465, *lari* 2nd sg 258 522, *lari* inf 158 200 314 382 421, also absol 9, 105 150, 196, 212 253 372 *karata* pres part (unenlarged) 109, 459, *larta* tau pres part dir sg m 65, 222 333 399 414 467, *karatī* pl m 411 421 also obl 72, 449, *karatāri* gen pl 155 402 524

larivau pot part dir sg m 181 266 277 *karivū* pl 525, *larivau* dir sg n 77, 91 111, 114 115 131 156 161 451 457 also *larivūri* 296 *karivu* obl sg n 155 267, 323, 344, 411, 457, 502, 516 *karivau* inst sg n 77, *karivau* loc sg n 115 235 386 465, *karivū* dir sg f 112 461, *kīd/au* past part dir sg m 455 *kīd/ī* pl 468 476 *kīd/au* dir sg n 411 476 *kīd/ī* dir sg f 445 *kīd/ī* hui pres perf 3rd sg 182,

kīyu pass 3rd sg pres 181, *karitau* pass pres part newly created from the pres base dir sg n 307, *karivau* caus 3rd sg pres 316 401 491 also (na)*karivau* 355, pl 119, *karivau* caus impar 3rd sg 316 *karivau* caus pot part loc sg n 115 Pres base Skt Pa Pkt *Aprih* OG MG *kar*, pass Skt *kariyate* > Pa *kariyat* Plt *kīyru* caus Skt *kīrayati* replaced by *karīpeti* > Pkt *karūveti*, see ND 136 b 15, J Bloch 306 b 3

karimā/ita doer subst dir sg pl m n 6 74 83 116 158 179 200 279 210 obl pl 4 *Larai d/īre* inst pl m 107, *karimā/it* dir sg f 333 511 Skt Ia Pkt *karana* - *d/īre* MG *karīre* see footnote p

kāramā/ita in disgrace subst loc sg m 459 lw Skt *kāramā/ita* *karimā/it* the saw and other things subst dir pl n 281 Skt *kāramā/ita* Pkt *kāramā/ita* see ND 77 a 8

karasanī "a cultivator" subst dir pl m 195, also obl sg 497, pl 159, *karasanīe* inst pl m 195, Skt *karṣana* + *ika*, the Mod I has different words, see ND under *kisīn*

karī a noun in the inst case followed by *karī* makes an inst phrase, in *karī* sg 14 53, 58 76 91, 92 135 186, it is also : *karī* 92, 131, 151 also in *karī* 67, 79, 96 110, 132 139 155 179 241 : *karī* pl 60 73, 86 87, 128 129 132 165 186 231 412, before a noun in -a 77, derivation, same as *karī* absol of *karas* which see

karmum "with actions" subst inst sg n 173 193, *karme* inst pl n 137, lw Skt *karma*

karpūrālike "with camphor and other things" subst inst pl n 186, lw Skt *karpūrādika*

kalpum "imagined" past part inst sg n 379, lw Skt *kalpate*

kaśāye "with vices of mind" subst inst pl m 117 lw Skt *kaśījī*

kaśmūh "with pun" subst inst pl n 82, lw Skt *kaśī*

kasautau "a touchstone" subst dir sg m 190, Skt *kaṣapattalaka*
Pkt *kaṣavattao*, MG *kaṣa*

kahai "tells" 3rd pres sg 1 3, 84 233, 256, 370 392 472 510
also (na) *kahum* 358, pl 95 123, 212, *kahai chai* cont. pres
3rd sg 230 256 322, 476, *kahai chaim* pl 73, 123 164, also
kahaim chaim 400 522, *kahau chau* 2nd pl 376 *kahi* imperat
2nd sg 429, *kahisu* fut 1st sg 1, *kahi* inf 279 also
abs 191, *ka'atai* pres part dir sg m 373, *kahatī* obl
521, *kahium* pot part 77, also *kahium* 119, *kahiu*
past part dir sg m 66, 399, *kahiū* pl 322 389 491, 412 also
obl m n 132, and *ka'iajū* 482, *kahium* dir sg n 381 409 *kahium*
pl 408, *kahi* dir sg f 287, 510, also obl 484 *kahium* / *ai*
past perf (cond) 3rd sg 514 514 *kahium chai* pres perf 3rd
sg 392 *kahi* pass 3rd sg pres 16 30 76 77, 132 223,
296 298 321 383 386 410 also (na) *kahiū* 190, 3rd pl 179
439 499, *kahi'aim* pres part pass dir sg n 335 *kahi'*
pl f 465, *ka'iajau* caus pres part dir sg m 350, Skt
kaśījati Pk *kaśīti* Pkt *kahi* *kahi* see ND 81 b 1

kāṣaṇāhīra "one who tells" subst obl sg m 521 Skt *kaśīna*
hīra, Pkt *kaśīna* *hīra*

kāṣa "that is to say" pres part gen pl 201 411 450 see under
kāṣa

kaśi "who n" interrog pron obl sg 455, *kaśīpi* > Pkt *kaśīpi* >
OG *kaśi* The index replaced the interrog pron.

lahū "that is" 3rd sg pres pass 231, 469, a case of specialization in sense

lahūm "anywhere" adv 342, a double loc form, see *lahi*

lahūm "when" interrog adv 319, der same as above

kampāvī "cause to move" caus inf 5, lw Skt *lampate*, as MG *lampe*

kālūmbara "a kind of tree" dir sg n 234, a lw ? cf *ūmbara* above

kūga "a crow" subst dir sg m 95, 510, 519, 530, an early lw Skt *kālah*

kāginī "a female crow" subst dir sg f 187, *kāga* (see above) + *nī*

kāchabā "a tortoise" subst obl sg m 484, Skt Pā *lacchapa* >

Pkt *lacchabha*, OG ext *kāchabau*, the -b is not explained

laja "work" subst dir sg n 76 118, 150, 155 252, 362, 377, 448,

455 469 529, dir pl 346, 372, obl sg 355, 376, pl 195,

lajum inst sg n 484, *lāji* loc sg 80, 143, 151, 203, 329, 403,

436 448 489, also *kāja* 374, *kāje* loc pl 306, Skt *kāryam* >

Pkt *lajjam*

kājagaraum "useful" adj dir sg n 473, *kājagarā* dir pl m 43,

OG *kāja karaum* < Skt *kāraḥam*

kādhai "takes out" 3rd sg pres 472, 504, Pkt *kaddhati* replaces

Skt *kṛsati*, *kādhi* past part dir pl f 261, MG *kādhe*

kālayau "rusted" adj dir sg m 248, OG *kāta* + -*au*, Skt

-*utaka*-, for *kāta* see *kātum* below

kātum "with rust" subst inst sg m 248, Pkt *katta*

kādavum "with mud" subst inst sg m 248, Skt *kardama* > Pkt

kaddama, the loss of nasalization is unexplained

kāna "ears" subst dir pl m 32, 43, 378, 454, obl pl 533, Skt

karnā, Pā Pkt *kannā*, see ND 86 a 49

kāranapanam "as a cause" inst sg n 42, lw Skt *kāraṇa* + -*panam*

kāranum "by a cause" inst sg n 95, 110, lw Skt *kāraṇam*, might be an OG word

kālamuhā "angry faced" dir pl m 77, Skt *kālamukha* > Pkt

kālamuhao > OG *kālamuhau* > MG *kālməyo*

kālasoriyā "a prop name" subst obl sg m 445, *kāla* + -*sora* + -*iu*

kālum "by the time" subst inst sg m 30, 161, 252, *kālī* loc sg m

117, 171, Skt Pā Pkt *kāla*, MG *kāl*

kālā "black" adj obl sg m 95, *kāle* inst pl m 272, Skt *kālākāh*

Pkt *kālah*, OG *kālah*, MG *kālā*, see ND 90 b 32

kālikācāryum "by Kālikācārya" subst inst sg m 105, 223, 229, 380

- Jāmī* "any" indef pron dir sg n 223 229, 380, 111, pl 321, used
adjectively dir sg n 139, 155, 160, 179, 186, 315, 478, dir sg
m 178, 511, Skt *jāmeit*
- Jāu* "why" interrog adv 51, 66, 67, 208, 269, 314, Apabh *kāma*,
see Hem iv, 118, 121, 422, 131
- kāmlana* "a bangle" subst obl sg n 179, Skt *kaṇṭhanam* > Pā
Pkt *kamlanam*, see ND 66 n 21
- Uma* "how" interrog adv 168 176, 318, 406, 408, 180, "why"
26, 30, 111, 277, Apabh *kenra*, *kenra*, *kima*, see Hem iv,
376, 401, 118, cf OG *jima*, *tima*, *ima*, MG *ken*, *jem*, *tem*, *em*
- kinakima* "in what different ways" adv 475, OG *kima* repeated,
see above
- kilūcū* "unhappy" adj dir sg m 70, *kilecū* obl sg n 279, lw
Skt *kileśa* + *-ū*
- kivāraim* "some time" indef adj 95, 216, 382, Pkt *kai* + *tāra*-,
note -i
- kisiu* "of any kind" indef pron and adj dir sg m 47, *kisiyī* pl
11, *kisium* dir sg n 76, *kisiu* loc sg n 189, *kisī* obl sg f
297, 352, see below
- kisiu* "of what kind" interrog pron and adj dir sg m 120 *kisiyā*
pl 1, *kisium* dir sg n 120, 476, *kisc* inst pl m 480, Skt
kīdrśika, Pkt *kisia* > OG ext *kisīu* > *kisiu* note the
shortening
- kisiuri* "why" adv 21, 35, 139, Pkt *kīram* > OG *kis* (ium),
note ī
- kisū eka* "some" indef pron obl sg m 179, OG *kisū* + *eka*
- kithū* "where" adv 158, 278, 288, 321, 341, prob a case form
(gen pl 1) of the word represented in Apabh *kike* 'why' see
Hem iv, 365
- kīāntau* "from where" adv 470, OG *kīhām* + *tau*, see above
- kīya* "is done" pass pres 3rd sg 26 271, 289 etc see *karai* above
- kīdī* "worm" subst dir sg m 45, *kīde* inst pl 321, Skt *kīṭak* >
Pkt *kīlo*, MG *kīro* see ND 92 b 42
- kīcī* 'ants' obl pl f 174, 176, *kīcī* inst pl 174, Skt *kīṭikā* >
Pkt *kīhīcī* MG *kīcī*, see ND 92 b 41
- kīraui* 'by whom' interrog pron inst sg m 263, Skt *kīra* >
Pkt *kīra* > OG *kīraui*, note < > ī
- kīkam* "done" past part dir sg m 70, 151, 159 174 175, 192 220
301, *kīkī* pl 3, *kīkīrai* dir sg n 81, 109, 139, 145 165,
kīkī pl 4 43 83 215, 270, *kīkīrai* pl m 77, *kīkīrai* loc

- sg n 103, *kīdhī* dir sg f 47, 55, pl 334, Pkt *kiddha-* *liddha*, *laddha*, see under *karar*
- kunaekum* "by some one" pron and adj inst sg m 33, *kunum eka* loc sg 179, 239, OG *kuna* + *eka*, see *kūna*
- kupru* "angry" adj dir sg m 91, *kupriyā* pl 42, lw Skt *kupyati*
- kubuddhi* 'of bad intelligence' adj dir sg m 173, lw Skt *kubuddhi*
- kumānasa* "a wicked man" subst obl pl m 137, lw Skt *ku-* + OG *mānasa*, Skt *mānusa* > Pkt *mānusa*, note the early change *u* > *a*, see ND 503 b 7
- kumarum* 'by the son' subst inst sg m 39, lw Skt *kumāra-*
- kuli* "in the family" subst loc sg n 55, 154, 331, Skt Pā Pkt *kule*, MG *kul*, see ND 101 a 33
- kusamsargi* "in the bad company" subst loc sg m 64, lw Skt *kusamsarga*
- kūna* "who" interrog pron nom sg m f 129, 289, *kunam* inst sg m 138, *kunum* inst sg m 416, *kunum* loc sg n 179, 239, Skt *kah punah*, Pā *ko pana*, Pkt *kavanu*, *kauna*, MG *kon*, see ND 98 a 6 See Gram, p 34
- kūe* "in the wells" subst loc pl m 200, Skt *kūpesu* > Pā *kūpesu* > Pkt *kūehu*, MG *kuve* See ND 102 a 13
- kūtvar* "in beating" pot part loc sg n 183, Skt Pā Pkt *kutta-* > OG *kūtar*, see ND 96 b 38
- kūda* "a fraud" subst dir sg n 507, also obl sg n 204, Skt *kūtam* > Pkt *kūdam*, MG *kūr*
- kūdaum* "wrong" adj dir sg n 457, *kūdā* obl sg n 177, also obl sg m 385, Skt *kūtaḥam* > Pkt *kūdaam*, MG *kūrū*
- kūdābolau* "a liar" subst dir sg m 507, Pkt *kūdaa bollau*
- kulaum* "undeveloped" adj dir sg n 427, Skt *komalāḥam*, Pā Pkt *lomala*, MG *kūnū*, absence of nasalization is curious, or Pkt *kulla* "weak", ext, will give the word
- ketalā* "some, how many" indef and interrog pron and adj dir pl m 122, 167, 170, 179, 252, also obl pl m 339, *ketale* inst pl m 495, Skt *kāyattika-*, Apabh *kettia*, *kettila*, *kettula-*, ext in OG *ketala um*, MG *letlū*
- ketalāeka* "some" indef pron and adj dir pl m 28, 52, 285, 423, 495, *ketalīeka* dir pl f 52, OG *ketalā* + *eka*, see above, *ketalā*
- kevalaum* "mere" adj dir sg m 182, 185; *kevalaum* dir sg n 193, 209, 220, Skt Pā Pkt *kevala*, ext in OG, MG *keval*
- kevalaum* "only, merely, in vain" adv. 338, 416, 462, Skt *kevalam*, Pkt *kevalam*

leśa "hair" subst dir pl m 198, 357, Skt *leśāḥ*, Pa Pkt *leśā*, see ND 104 b 43

lo "some, any, who" indef and interrog pron and adj dir sg and pl m f 478, 490, emphatic *loḥ* 71, 307, 404, 431, Skt *lascit* replaced by Pā *loci*, Pkt *loi*, see ND 105 b 34

locca "somebody" indef pron and adj dir sg pl m f 31, 37, 67, 71, 92, 168, 253, 254, 417, 418, 458, 509, OG *lo + cka*; see *lo* above

lotāloti "a crore of crores" num subst obl f 274, Skt *lotālotiḥ*, Pkt *lotāloti*

lotālotigunau "a crore crore fold" adj dir sg m 178, Skt *lotāloti + guna*, Pkt *lotālotiguno*, ext in OG

loti "a crore" num subst dir sg f 207, obl sg 18 274, 280, also *lotī* 187, dir pl 276, *lotium* inst sg 276, *lotie* inst pl 269, Skt *lotiḥ*, Pkt *loti*

lotigunau "a crore-fold" adj dir sg m 178, OG *loti + gunau*, see above

lriyām "by work" subst inst sg f 226, Skt lw *lriyā* m is prob a shortened form of *-im*, this termination appears only after the Skt lws ending in *-ā* and is very rare

lriyām "by action" subst inst sg f 421, lw Skt *lriyā*

lśanum "in a moment" subst inst sg m 28, 126, *lśani* loc sg m 116, *lśanilśani* "every minute" 214, lw Skt *lśana-*

lśaya "in destruction" loc sg m 149, 195, lw Skt *lśaya*

lśetri "in the field" subst. loc sg n 99 179, 386, *lśetre* loc pl 369, lw Skt *lśetra*

lśipam "lose" v 3rd pl pres 388, lw Skt *lśipati*

lśelhuī "shake" inf caus 5, lw Skt *lśelhayati*

As *lś* is written as *s* in the MS, for the words beginning with *lś* see under *s*

gūsa "a window" subst dir sg m 334, Skt *gūḥśāḥ* > Pa *gūḥśāḥ* > Pkt *gūḥśāḥ* > OG *gūḥśā* *gūḥśā* > MG *gūḥśā*

gūḥśā "a castle" subst dir sg m 506, Pkt *gūḥśā* m, for various forms in Mod I see ND 113 b 36

gūḥśarāḥ "a rampart" subst dir sg m 523, OG *gūḥśā* (see above) + *raḥ* m < Skt *raḥśāḥ* See ND 543 b 29

gūḥśam "as many times" adj dir sg n 354, 414, *gūḥśam* inst sg n 20, Skt *gūḥśā* Pkt *gūḥśā* ext in OG, MG *gūḥśā*, the change *-u* > *-a* in long words like *lś* *gūḥśā* is to be noted

ganī "count" v imperat 2nd sg 94, *ganū* pass pres 3rd sg 455, *ganūm* 3rd pl 478, Skt *ganayati* > Pa *ganeti*, Pkt *ganai* see ND 135 a 16

ganum "by the Jaina priest" subst inst sg m 543 Pkt *ganī*

gatum "in the condition" subst loc sg f 122, 217, 243, 470, lw Skt *gatih*

gamaṃ(na) "likes" v 3rd sg pres 63, *gamatau* pres part dir sg m 323, *gamatai* loc sg 379, *gamate* inst pl 188, Skt *gamyate*, Pa *gammai*, see ND 135 b 37

gayau went past part dir sg m 162, 196, *gayaum* n 62, Skt *gatah* Pkt *gayo*, OG ext *gayau* but *gai* loc sg n 193, Skt *gate*, Pkt *gaye*, see ND 136 a 11

gayasukumālīla 'a proper noun' dir sg f 55, Skt *gayasukumarīkā* Pkt *gayasukumālīā*

garuu "big" adj dir sg m 406, *garūum* n 428, Skt *guru* replaced by Pa *garuko* > Pkt *garuo*, ext in OG *garū u*, see ND 136 b 6

garbhī "in a womb" subst loc sg m 18, lw Skt *garbhah*

galai "on the throat" subst loc sg m 447, Skt *galakam* > Pkt *galaam* > OG *galaum* > MG *galū*

gahlapanaum "madness" subst dir sg n 309, OG *gahīla* + *panaum*, see *gahīla* below

gahīlā 'mad' adj obl sg m 309, Skt *graha*, Pkt *gahīlla*-, ext in OG *gahīlaum*, MG *ghelū*

gādalaum "a cart" subst dir sg n 470, Pkt *gadda*, OG ext by *laum* For the various forms in Mod I and their connection with Skt *garta* "a chariot seat" see ND 140 a 40, MG *gādū*, *gāllū*

gādhau "very much" adj dir sg m 126, 141, 161, 207, 323, *gādhā* pl 38, 278, *gādhaum* sg n 203, 221, 277, 304, *gādha* obl sg n 371, *gādhai* inst sg m^h 132, 178, 318, *gadhī* dir sg f 352, *gādherau* compar dir sg m 141, Skt *gādha* ext by *u*

gādhaum "very much" adv 228 336, 424 468 *gādhau* m 424, 501, 502 522, *gādhaum* inst sg 319, see *gādhau* above

gāthāe "by means of strophes" subst inst pl f 230, 382, 404, 542, *gāthāum* loc sg 260, lw Skt *gāthā*

gūma "a village" subst dir sg n 356, pl 416, obl pl 385, Skt *gramah* m, Pa Pkt *gūmao* m, see ND 139 a 2

gūmadīā 'a villager' subst obl sg m 428, Skt *grāma* ext by *-da-* in Pkt, further ext in OG by *-īu*, see Gram p 21, see *qīma* above

- gīraṇa* "pride" subst dir sg n 325, Pa Pkt *gāraṇa* der Skt *qaru qala* "an abuse" subst obl sg f 133, Skt Pa Pkt OG *qāli*, MG *gāl*, see ND 141 b 5
- gīṇam* "in a stroph" subst loc sg f 482, *gīle* inst pl 406, Skt *gāthā*, Pkt *gāhā*, *qāha*, cf Sgh *gī* see ND 139 a 18
- gīṇtha* "a tie" subst dir sg f 204, Skt *grantham*, Pa *gantha* m, Pkt *gamtha* m f, MG *qīthi* See ND 139 a 34
- gim* "went" past part dir sg n 189, Skt *gata* Pkt *qiya*, ext sum by analogy in OG, see the alternative form *giṇam* above
- gunai* "revises" 3rd sg pres 233; also (na)*gunaim* 358, *quniatum* pot part dir sg n 64, a derivative verb from Skt noun *guni*
- gunim* "by virtue" subst inst sg m 58, *gunc* inst pl 49 68, Skt Pa Pkt OG MG *guna*
- gunau* "-fold" adj dir sg m 178, Skt Pa Pkt *guna*, ext in OG
- gunākāre* "by multiplication" subst inst pl m 269 lw Skt *gunākāra*
- guphāvāsī* "residing in a cave" adj obl sg m 62, OG *gupha rūsi*, *guphā*, Adbh *gumpho*, for the discussion on this word see ND 145 a 16, Skt *guhā* cannot give this form, *vāsī* Skt lw
- gurū* "a preceptor" subst dir pl m 155, *gurum* inst sg 150, *gure* inst pl 66, 116, 376, the inst forms point that the word was declined as if it were *gura*, but the old form *guru* seems to have been kept on in the Direct case
- gurūāpanam* "through pride" subst inst sg n 192 instead of *garūāpanam* prob through an attempt at learnedness
- gupte* "by protections" subst inst pl f 389, lw Skt *qupṭh* the case form is not regular
- gūnchalaum* "a spiral, a bunch" subst dir sg n 313, *qunichalaum* obl sg 314, *gūnchalim* dir pl n 538 Skt *guccha* Pkt *qun cha* ext in OG by *-laum* cf MG *qīlādū* See ND 143 a 35
- gūjha* "a secret" subst dir sg n 11 205, Skt *cuhjari* ~ Pkt *guyhim* > OG *qūja*, see ND 158 a 3
- goparavāsi* "in the cow pen" subst loc sg n 234 260, *gāsi* + *charasi* ?
- goparavāsi* "hiding" pres part caus dir sg m 176 lw Skt *gopāraṇi*
- gori* "a proper name" subst dir sg m 170, Skt *gori* Pkt *gori*
- gṛāsi* "hours" subst dir pl f 334, Skt *chasi* *chasi* Pkt *gṛāsi*, *qṛāsi* MG *qṛāsi* < *gṛāsi* See ND 153 b 14
- gṛāsi* "much" alj adv dir sg m 116 197, 202 317 *chāsi* pl 52 143 160 236, obl sg 12 100 154 158 166 243 263 425.

pl 125 323, 387, also *ghanām* 379, *ghanaum* dir sg n 20, 25, 77, 128, 191, 333, also *ghanum* 250, 256, *ghanām* pl 83, 102, 194, obl pl 187, 324, 535, *ghanai* inst sg m n 30, 82, 357, 494, 524, also loc sg 319, *ghane* inst pl m n 243, 269, 323, 338, 393, 443 479, *ghanī* dir sg f 350, also obl pl 19, 97, *ghaneraum* compar dir sg n 517, Skt *ghanakam* > Pkt *ghanaam*, see ND 154 a 8

ghanīvara often 'adv 310, 335, OG *ghanī* + *vāra*

ghaddhā 'donkeys' subst dir pl m 74, Skt *gardabhāh*, Pa *gadrahbhā*, Pkt *gaddahā* OG *gaddhau*, MG *gādhero*, the aspiration in the initial syllable of the OG word is unexpected, as also the *-ddh*, see ND 134 a 41

ghara 'a house' subst dir sg n 89, 152, 220, pl 278, obl 220, 230, 370, *gharum* inst sg n 477, *ghare* loc pl 354, *ghari* *ghari* 'at every house' 373, Pa Pkt *ghara*, MG *ghar*. For discussion on this word see ND 154 a 49

ghatyā "placed" past part (?) obl pl m 60, Pkt Apbh *ghallai*, MG *ghāle*, see ND 155 a 31

ghānūm 'by or in the mill' subst inst or loc sg f 42, Skt *ghātānikā* > Pkt *ghāyana* See ND 156 b 44

ghāya "slaughter" subst dir sg m 131, 133, obl 176, Skt *ghātaḥ* > Pkt *ghāya* > MG *ghū* "a throw", see ND 155 b 41

ghāmta "a bell" subst obl sg m 489, Skt *ghantaḥ* > Pkt *ghamto*, see ND 156 a 6

ghāmtali "a small bell" subst dir sg f 447, OG *ghāmta* + *lī*, see above

ghī "purified butter" subst dir sg n 368, Skt *ghṛtām*, Pa *ghatam*, Pkt *ghiam* *ghiyam*, MG *ghī*

ghodā "horses" subst dir pl m 182, Skt *ghotakāḥ* > Pkt *ghodaā*, see ND 160 b 29

ghosaru "was published loudly" caus past part dir sg m 268, lw Skt *ghosayati*

cautha "a Jaina fast" subst dir sg m 369, Skt *caturtha*, Pkt *cauttha*, a Jaina religious word

cauthā "fourth" adj obl sg m 12, Skt *caturtha* > Pa *catuttha* > Pkt *cauttha*, ext in OG *cauthau*, see ND 186 b 48, cf *cauthi*, MG *cāthī* 'the fourth day of a lunar fortnight'

caudasī 'the 14th day of the lunar fortnight' subst dir sg f 241, Skt *caturdaśī* > Pkt *cauddasī*; MG *cāūdasī*

- caupūda* 'four footed' subst dir sg n 117, pl 206, 447, OG *cau* + Skt *pada*
- caumāsai* 'in the rainy season' subst loc sg n 369, Skt Pa *caturmāsam* > Pkt *caumāsa*, *cāumāsa*, ext in OG *caumāsaum*
- caurāsī* 'eighty four' num subst dir pl 194, Skt *catur* + *aśiti*, Pkt *caurāsī*, see ND 187 b 25, the -ā is due to *bū* in the number 82
- caurīhāra* 'night fasts' subst dir pl m 3, Skt *catur* + *īhāra*, Pkt *caurīhāra*
- caurīsum* 'in an epoch in an age' subst loc sg f 179, Skt *ca'ur* *īśatikā* > Pkt *caurīsiā*
- cadai* 'gets up' v 3rd sg pres 170, Pkt *cadai*, MG *cəpe*, MG *cəche* might be from *cadhai*, see ND 161 b 33, *caduā* past part dir pl m 301, *cadāriu* caus past part dir sg m 186, *cadāriui* pot part caus loc sg n 186
- cānākya* 'a proper name' subst compounded 150, Skt *cānakya*
- cāritrīā* 'he who observes vows' subst obl sg m 470 513, pl 48 165, 406 539, *cāritrīe* inst pl 498, Skt lw ext *cāritrī* by *u*
- culn* 'walks' v 3rd sg pres 352 367, al o (na)cūlaum 130, pl 74, *cūlai* *chai* cont pres 3rd sg 415, *cūlaum* pot part dir sg n 318, *cūlū* obl 297, *calūriu* caus past part dir sg m 175, Skt *caryate*, *calyate* > Pkt *callai*, MG *cūle*, see ND 172 b 45 173 a 30-40
- cāmeaum* 'with the beak' subst inst sg f 472, Skt *ca'cūh* m, Pkt *ca'cū* f, see ND 179 b 11
- cāmmēdā* 'leather' subst obl sg n 380, Skt *carma* > Pa Pkt *emma* ext in OG by *-laum*, *cāmmēlaum*, MG *cūmrū*, see ND 172 a 11
- cəpəcīgītau* 'shining' pres part dir sg m 51
- ceti* 'in the mind' subst loc sg n 464, lw Skt *cetm*
- cəṛi* 'four' num subst and adj 179, 271 296, 297, 358 497, *cūhum* oll 214 310 342 386 401, 465 497, 532, Skt *cateḍri* cf *cattih* in Pkt *cett* *līsa*, *cūri*, then *cūri* (*ti* *tri*) > *cyūri* see ND 172 a 42
- cīknaum* 'sticks' adj dir sg n 222 301, *cīknaī* oll sg m 535, *cīknaui* inst sg n 172, Skt Pkt *cīkna* ext in OG *cīkna*
- cī'ui* 'contemplates' v 3rd sg pres 36 468, also (*ti*)*cī'nd'ui* 170, *cī'ui* abs 257, also inf 55, *cī'ui* *ai* *i* pres part d- pl m 163, *cī'ui* past part d- sg m 143, *cī'ui* *ui* dir sg n 26 *cī'ui* loc sg n 143, *cī'ui* loc pl m 165,

. *cīmtavītaum* pot part dir sg n 95, 319, *cīmtavī* pass pres 3rd sg 204, *cīmtavītaum* caus pass pres part dir sg n 29, Skt *cintayati* > Pā *cīnteti* > Pkt *cīmteti*, the causal form seems to have been used in the primitive sense. The absence of nasalization in some forms seems to be due to confusion with *citta*

cīmta 'worry' subst dir sg f 372, Skt *cintā* > Pkt *cīmtā* > Apbh *cimta*

cūkaṛi 'misses' v 3rd sg pres 430, Skt **cyut kṛta*, Pkt *cuklao*, *cūku* 480 from *cukla-* + *iu*, a new formation, *cūkivaum* pot part dir sg n 50, 327, *cūkaṛaṇi* caus 3rd sg pres 229, *cūkavū* past part caus dir sg m 224, *cūlavī* inf caus 232, *cūlavī* 3rd sg pres caus 117, see ND 179 a 31

cūdi 'bangles' subst obl pl f 334, Pkt *cūda-* m, Apbh *cūdullau*, see Hem iv, 430, cf MG *cūri*, *cūrō*, *cudlo*, *cudh*, see ND 181 a 21

cūrī 'is crushed' v pass 3rd sg pres 312, Skt *cūryate*, cf Pkt *cura* m, see ND 181 a 1

cetū 'woke up' past part dir sg m 192, lw Skt *cetayati*, see ND 182 b 20

corī 'theft' subst obl sg f 243, 456, Skt *cāurikā* > Pā *corikā* > Pkt *coriā*, see ND 185 b 8

celau 'pupil' subst dir sg m 93, *celā* pl 377, it is either connected with Skt *cela* 'baby's napkin' + *la-* or Skt *ceta-*, cf Pkt *cella*, *cilla-*, Bloch connects it with the Dravidian *cillu* denoting the idea of smallness, see ND 183 13

cosaum 'clear' adj dir sg n 213, *cosū* obl sg n 213, *cosaṇi* inst sg n 443, Skt *cāṇṣa* > Pkt *collha* ext in OG, see ND 184 a 2

cyaraum 'fall' v 3rd pl pres 29, lw Skt *cyavate*

cha 'six' num subst dir 3, 82, 111, 234, 374, 394, obl 322, 368, 394, 425, 537, *chae* inst pl 322, **lsat*, Pa Pkt *cha*, cf Skt *sat*, for comparison with the forms of other Indo European languages see ND 189 a 9

chari 'is' v 3rd sg pres 1, 2, 3, 6, 26, 33, 42, 43, 47, 70, 73, 83, 85, 394, 451, *chaim* pl 1, 101, 143, 232, 280, 288, 451, *chaum* 1st sg 22, 256 *chatau* pres part dir sg m, *chatā* pl 36 329, also obl sg m n 495, 530, *chatar* loc sg n 207, 253, *chate* inst pl 273, Skt *ākseti*, Pa *acchatī*, Pkt *acchar*, *achar*, for the

discussion and various views on the derivation of this word see
D 191 a 27

"thirty six" num subst dir 274, OG *cha trīsa*, for *cha*
above, *trīsa* < Skt *trimsat*

"a period of six months" subst dir sg f 428, Skt *ṣaṁmāsikā*,
Pkt *chammāsī*

a "twenty six" num subst dir 386, Skt *sadvimśatī* >
Pkt *chavīsa* > Apbh *chavīsa*, see ND 19 a 1

in "secretly" adv 195, Skt *channam* > Pkt *channam*,
in OG by -um, see ND 195 a 50

"secretly" adv 308, 478, prob a development from the
n pl form of Skt *channa-*

a she goat" subst dir sg f 147, Skt *chāga* > Pkt *chāa*
in OG *chū li*, MG *chālī*, *cālī* (dialectically used by shepherds)

"gives up" v 3rd sg pres 37, 89, 117, 160 172 173 254,
1) *chāmdam* 172, *chāmdisi* 3rd sg fut 319 *chāmdiu*

st part dir sg m 88, 141, *chāmdī* pl 197 also *chāmdyī*
, *chāmdium* dir sg n 89, 105, 295, *chāmdyām* pl 434

, *chāmdī* inf 173, 255, also absol 459, *chāmdatau* pres
rt dir sg m 37, *chāmdivaum* pot part dir sg n 295

7, *chāmdivā* obl sg n 477, *chāmdium* pass 3rd pl pres
3, Skt *chṛndati* > Pkt *chaddeti*, Pkt *chaddai* MG *chāde*

r derivation see ND 192 b 1

"cuts" v 3rd sg pres 133, *chedai chai* cont pres 3rd sg
8, *chedī* abs 112, *chedivaum* pot part dir sg n

145, lw Skt *chedah*

"end" subst obl sg n 214, Skt *cheda* > Pkt *cheda* a
row", see ND 201 a 12

n "in the end" subst loc sg m 30 251 OG *clcha-dau* MG
12

"in the last" adj loc sg m 171, OG loc sg *clcha - lau*,
G *chelo*

"to untie" inf 204, Skt *chutati* caus *chodiyati*, Pkt *clodeti*,
G *chedai*, see ND 199 b 13, MG *clori*

"children" subst obl pl n 141, Pkt *chopira* m is the same
word as MG *chora*, see ND 201 b 40

one only "emphatic particle" 20, see p below

"conj" 25 29 51, 52 64 66 67, 71, 99 159 210 244, 253 263,
32 459, 481, etc, Skt *yathā* Pkt *yu*

- jaikimai* "even if" 43, 228, 344, 383, 414, Skt *yadi kimapi*, Pkt *jaikimari*
- jaipuna* "but if" conj 346, Skt *yadi punah*, Pkt *jaipuno*
- jau* 'if, when' 346, 468, Skt *yatah*, Pkt *jao*
- jaga* "universe" subst obl sg n 202, 260, lw Skt *jagat*
- jattapanam* 'with obstinacy' subst inst sg n 118, cf Skt *jata*, also cf Pkt *jatta* "a predatory tribe" (mod *jāts*), cf Skt *jādyā*, Pkt *jadda*, *it* shows that it is a lw
- jana* "men" subst dir pl m 247, Skt *janāh*, Pkt *janā*, see ND 207 b 19
- janāvivam* "by making it known" pot part caus inst sg n 20, see *jānai* below, see ND 207 b 27
- jamalau* "together" adv dir sg m 303, Skt *yama* "a pair", Pkt *yamala* > Pkt *jamala* ext in OG In MG it is used in account books, e.g. *jamle* "in total", prob an OG lw
- jamārā* "a birth, life" subst obl sg m 133, Skt *janma* > Pkt *jamma* + *ūrau* < Skt *lāra* extended (?)
- jayanā* "try, endeavour" subst obl sg f 448, Skt *yatanā* > Pkt *jayanā* It is a Pkt Jain religious lw, *jayanām* inst sg 523, also *jayanām* 295, 345
- jayavamtai* "victorious" adj dir sg m 538, ext Skt lw *jaya* *īanta*
- jarām* "through old age" subst inst sg f 382, lw Skt *jarā*
- jasa* "fame" subst dir sg n 342, Skt *yaśah* n, Pkt *jaso* m n, MG *jas* m
- jam* "if" conj 270, 281, 286, 287, 322, Skt *yat*, Pkt *jam*, also introducing the noun clause 398 453, 478
- jamkimai* "anything whatsoever" pron dir sg n 527, Skt *yatkimapi* Pkt *jamkimari*, cf *jaikimai*
- jāi* "goes" v 3rd sg pres 138, 226, 465, also (na)jām 205, 362, pl 153, 345, 444, *jāisum* fut 1st sg 468, *jāsum* pl 179, *jāi* abs 335, *jāte* pres part loc pl m 176, *jāvaum* pot part dir sg n 131, 262, 318, 320, 379, 416, *jāvai* loc sg n 166, 237, *jāivā* obl sg 103, 243, 470, Skt *yāti* > Pā *yāti* > Pkt *jāi*, see ND 214 a 44
- jājaraum* "old" adj dir sg n 382, Skt *jarjara* > Pā Pkt *jajjara* ext in OG
- jājīva* "for life, as long as one lives" adv 511, *yāvajīvam* > Pkt *jājīvam*
- jāna* "one who knows" dir sg m 10, 45, 95, 135, 323, 475, pl 42,

83, 164, 224, 227, 229, 393, also obl 142, 375; Skt *jānan* > Pkt *jīnam*

jīnai "knows" 3rd sg pres 23, 203, 205 338, 378, 536, (na)*jānam* 260, 400, 402, 403, 404, 405, also pl 91, *jīnaum chaum* pres cont 1st sg 490, *jānī* imperat 2nd sg 391, 453 531, . *jānī* abs 12, 219, 259, 261, 277, 289, 315, 322, 352, 536, . *jānatau* pres part dir sg m 67, 128 122, also *jānatu* 6, *jānatā* pl 119, 176, also obl sg m 490, *jānuu* past part dir sg m 43, 64, *jānium* n 205, *jānuraum* pot part dir sg n 48, 330, 360, 494, *jānurau* m 9, 35, 290, 408, *jānurā* dir pl m 302, 497, also obl sg 412, 426, *jānuraim* inst sg 424, also *jānurai* 348, also loc sg 437, *jānui* dir sg f 9 442, *jānūi* 3rd sg pres pass 204, 209, 287, 531, *jānūim* pl 420, *jānūtūm* pres part pass dir pl n 478, Skt *jāndti*, Pa *jānāti*, Pkt *jānei*, *jānai*

jātūm "by birth" subst inst sg f 331, 333, Skt *lū jāti*

jātūā "a window with bars" subst obl sg n 334, Skt *jālin* 'having a net', ext in OG by *ūm*, MG *jāhiyū*

jāmgā "a thug" subst dir sg f 337, obl f 388 Skt *jāngā*, Pkt *jāngā*, see ND 212 b 14

jam "so long as" conj 283, Skt *yāvat* > Pa *yāva* > Pkt and Apbh *yāva*, *jāvam*, *jam*, see Hem iv 429

jām lagai "so long as" conj 181, 256, 258 269 403 543, *jam + lagai*, see above

ji "only, alone" an emphatic particle, 9 33 52, 60 65 81 82 92 93, 94, 95, 111, 128 143 160 205, 295, 348, 426, Pkt *ji* Apbh *ji*, *iji*, *ji*, see Hem iv, 119, 120, 123 429

jima "as like" adv 5 8, 23, 31, 33, 37, 39 41 55 57 59 87 106, 118, 130 131, 147, 149 172, 318 333, Apbh *jemra* prob on the analogy of *emra*

jima jima "the more the more" conj 110 117, 323 343 386 487 488

jimai 'eats' v 3rd sg pres 238 254 361, also (na)*jimaim* 239, 240, . *jimū* abs 392, *jimurā* pot part old sg n 299 Skt *jemati*, Pkt *jenai*, for the words in various languages see ND 216 b 18, cf M *jeian*, see Bloch 336 b 19

jimanaum 'to the right side' adv dir sg n 416, Skt *jemana-*, Pkt *jimana* "dining", OG *jimana* - u "the hand for dining", cf Nep *khine* *hi*

ji-m'e "for instance" conj 38 57, 110 113, OG *jima* - *te*

- jṃāraim* "when" conj 458, OG *jṃ* + *vāraim*, MG *jyāre*
- jṃsum* "of what sort" relative pron and adj dir sg n 83, 202, 239, 240 382, 384, *jṃsu* m 310, adv 384, Skt *yāḍṛsīkam*, see *isum*
- jṃnaim* by whom 'relative pron inst sg all genders 6, 26, 47, 100, 139, 145, 209, 262, 314, 379, also loc sg 19, 24, 134, 207, 243, 449, *yēna* > Pkt *gena*, OG *jṃnaim*, for the change *e* > *ī*, see Phonology p 11
- jṃpau* "win" v imperat 2nd pl 329, *jṃpivaum* pot part inst sg n 483, this OG verb seems to have been developed from some Skt form involving Skt *jṃtv*, cf Skt *jṃtvāra*, *jṃtvāna*, *jāpayati*, *japyate* etc, or (more probably), by some such analogy as MI *litta jitta* *hṃppar jṃppar*, see ND 217 a 14, cf MG *jṃtyo*, *jṃto*, etc
- jṃpanahāra* a conqueror" subst dir sg m 336, pl 388, Skt *jṃtrana* + *dhāra* > *jṃppanahāra* > OG *jṃpanahāra*
- jṃbha* "tongue" dir sg f 72, pl 279, Skt *jṃhva* > *jṃbbhā*, see ND 218 a 10, Bloch 335 b 8
- jṃa* a being" subst dir sg m 4, *jṃvam* obl pl 518, *jṃvaum* inst sg m 197, 202, also *jṃv* 201, and *jṃvum* 198, *jṃe* inst pl 206, 215, 322, 531, *jṃo* voc pl 465, Skt *jṃvā*, Pa and Pkt *jṃva*
- jṃvatavyum* "life, with life" subst inst sg n 188, Skt lw *jṃvatavya*
- jṃvai* "lives" v 3rd sg pres 478, *jṃvaum* pl 459, *jṃvaum* 1st sg 503, *jṃvatau* pres part dir sg m 280, *jṃvatā* pl 444, *jṃvatām* gen pl absolute 98, *jṃvum* past part dir sg n 478, *jṃvū* pass 3rd sg pres 283, Skt *jṃvati* > Pā *jṃvati* > Pkt and OG *jṃvai*
- jṃaloka* in the world of living beings" subst loc sg m 286, Skt lw *jṃaloka*
- jṃhām* "where" rel pron loc sg n used adverbially 60, 262, 313, 331, 362, 367, 494, 495, 524, 532, OG *je* + *hām*, cf *ihām*, *kihām*, for the change *e* > *ī*, see Phonology, p 11
- jṃdatā* "fit, appropriate" adj obl pl m 316, pres part from OG v *jṃdai* "unites" Pkt *jṃdai*, see ND 221 a 36, cf MG *crus jorvū*
- jṃu* different" adj dir sg m 343, 491, *jṃum* n 495, Skt *yutah* > Pkt *jṃo*, OG *jṃ* ext by -u
- jṃjua* "each separate from another" adj obl pl m 59, 303, *jṃjūe* loc pl n 369, OG *jṃ* repeated and ext, see above
- jṃnām* "old" adj obl pl n 325, Skt *jṃnā* > Pa and Pkt *jṃna* > OG *jṃna* ext by *um*, see ND 234 a 44, Bloch 335 b 30

je "who" rel pron dir sg all genders 7, 9, 33, 35 12 382, 168 etc ,
pl 19, 197, 371, 388 , also *jeha* 379 , obl sg 352, 361, 514 , *jel'e*
inst pl 13, 73, 215, 216, 412 , Skt rel pron *ye, yo*, etc , on the
analogy of *e* , see Gram , p 32

jeje "whoever, whichever" dir sg f n 101, 520 , OG *je* repeated

jekocka "some" rel indef pron dir sg m 518 , OG *je, lo, cka*

jetalī "as much" adj dir sg f 411 , Pkt *jettula* , see *etalī* , MG
etlī

jete "anything whatsoever" indef pron dir sg n 375 , OG *je, te*

jehakahi "anybody whatsoever" indef pron obl sg m f 320 , OG

jeha + kahi

jehabhanī "because" conj 218, 276, 351, 412 425 , OG *jeha + bhanī*

jevadā "as big as" adj dir pl m 198 , Apbh *jervada* , cf OG

tevadā, kevadā, evadā

joum "see" v 3rd pl pres 480 , *jou* imperat 2nd pl 128 , *joī*

absol 138, 238, 300, 301 , also *joi* 238 , *joī* past part f dir

sg 297, 328 ; *jouvu* pot part dir sg m 362 , *jouvaum* n 317,

331, 362 , *joīī* pres part pass dir sg f 362 , Skt *yogayati*

> Pa *yoyeti* > Pkt *joei, joi, joi* , see ND 618 a 6

jogau "fit, proper" adj dir sg m 156 , also *jogu* , Skt *yogya* >

Pa *yogga* > Pkt *jogga, joga* , ext in OG , *jogu* is the shortened

form of *jogau* , see ND 618 a 6

jodī "having folded" caus abs 7 , Skt *yutati* > Pkt *judai* caus

jodai For the various forms in Mod I see ND where the

discussion on the verb is given, 121 a 36 , see *juda'ū* above

jhalahalatau "shining" pres part dir sg m 451 , *jhalahalatām* dir

pl n 278 , *jhalahalate* inst pl 286 , Pkt *jhalayghalai* , also *jhalī*

halai connected with MG *jhaljhāl* and probably with Skt *jvalī* ,

also see ND 230 b 25-30

jhamjha "a quarrel" subst dir sg m 360 , prob connected with

Skt *jhāijhā* "noise of storm" , Pkt *jhamjha* m MG has a

group of words akin to this *jhamjhervā jhamjhan* etc

jījīī "many" adj dir pl m 335 , *jī jheraum* comp dir sg n 18 ,

Skt *āh rull jala* > Pkt *jhamjha*

jīūjha "a fight" subst dir sg n 70 , Skt *yūjyati* > Pkt *juyjhai*

also *jhuujh* n Apbh *jī yjha* n , the first *yj* rate is due to con-

tamination with *jha* *aijī* etc

jīen "repeats" v 3rd sg pres 191, 192 , *jīen* '11 pres part dir

sg m 270 , Pkt *jīitai* , see ND 236 a 42

- jhūmsara* "a yoke" subst dir sg n 297, Pkt *jhūsar*, *jhosar* "bears" ?
cf MG *jhōsvū* the verb, MG *jōsrū* "a yoke"
- talaīm* 'go, depart' v 3rd pl pres 320, (na)*talaīm* sg 353,
tālar caus pres 3rd sg 237, 352, 353, 399, 526, *talī*
abs 155, 156, 217, 356, *tālmaum* pot part dir sg n 410,
tālmau loc sg n 519, *tālma* dir pl m 332, prob a non Skt
word Skt lex *tal* "to be confused", MG *talē*, *tālē* etc,
cf Nep *tarnū* ND 240 b 41, see Bloch 339 b 11
- tālanahāra* the remover" subst dir sg n 162, pl 488
- thakurāi* "lordship" subst dir sg f 330, 331, obl sg f 437, OG
thākura + *-āi*, see below
- thākura* 'a lord' subst dir sg m 16, 85, 324, 432, pl 450, Skt
thakkura is of doubtful origin, prob related to Skt *sthā*, see
Chatterji, part 1, § 296
- thāma* "a place" subst dir sg n 210, 322, *thāma* loc sg 239, 318,
436, *thāme* loc pl 381, Skt *sthāman* > Pkt *thāma*
- thālau* "empty" adj dir sg m 72, Pkt *thalla*, a non Skt word,
MG *thālo*
- dasivā* "in order to bite" pot part obl sg 138, Skt *damśati*, *daśati*,
Pkt *dasai*, Pa *dasati*, see Bloch 344 a 29
- dābau* "on the left" adv dir sg n 416, Pkt *dāva*, but more prob
dārra, see ND 318 b 3, Bloch 342 a 1
- dāle* "with branches" subst inst pl f 540, Pkt *dāla*, *dāla*, *dālī*,
see ND 259 a 37
- dahau* "wise" adj dir sg m 470, *dāhaum* n 80, *dāhaim* inst sg
n 277, Skt *dagdha*, Pa Pkt *daggha*, as also Pkt *dah* (*hina*),
for the discussion on the word Skt *dahati* see ND 256 a 30,
247 a 49, 259 a 7
- dāla* "body" subst obl sg n 211, Pkt *dālla* "a kind of creature",
"lump", see ND 260 a 16
- dimbau* "obstruction" subst dir sg m 470, Skt *dimba* "an
egg", Pkt *dimba*, *demba* "an egg a lump", conversely *pinda*
is used for egg in some Mod I languages, cf Eng lump, cf
Nep *dibū*, ND 260 a 11
- duhalapanaum* "pride" subst dir sg n 208, see *duhulau* below
- duhulau* "proud" adj dir sg m 218, Skt *durlabha*, Pkt *dullaha*,
by metathesis *duhalla*, or from Pkt *dohala* for Skt *dohada*
- dosā* "an old man" subst obl sg m 162, a name of physical defects
See B and M equivalents from ND 262 a 25, cf also MG *dokra*

- dhaga* "heaps" subst dir pl m 198, the word is connected with a large number of MG words, *dhag*, *dhagla*, *dhaka*, *teka*, *telra* etc, it is also connected with similar words in other languages, see ND 266 a 20
- dhāmkīyām* "closed" past part dir pl n 270, Pkt *dhanka*, see ND under *dhaknā* and *dhaknī*, see Bloch 312 b 38
- dhīlau* "loose" adj dir sg m 216 259, 512, *dhīlaum* n 165, 176, *dhīlā* m pl 123, 514, *dhīlām* n pl 467, *dhīlī* f 462, Skt *dhīla* (1), Pkt *dhilla*, ext, see ND 266 b 12
- dhūkadau* "adjoining" adj dir sg m 233 290, *dhūkadaī* loc sg m 291, *dhūkadi* dir sg f 374, Skt *dhauka* > Pkt *dhukka* (adj) ext in OG with *-dau*, see ND 268 b 12 cf MG *dhukrū* v
- dhora* "cattle" subst dir pl n 117, cf MG *dhīlhā*, Nep *dhārī*
- tau* "then", "therefore" conj and postpos 25, 29 43, 51, 52 61 66, 67, 83, 111, 129, 133, 159, 163, 164, 201 223 241 257 289, 313, 316, 433, 459, 465, 483, 492, 510 Skt *tato* > Pkt *tao*, MG *to*, *tau pachai* "then" conj 133, OG *tau* + *pachai*
- taū* "yet" conj 13, 202, 203, 204 205, 208, 217, Pkt *tau klu* Apbh *tau hu*
- tau hāi* "even then yet" 18, 57, 90, 91, 132, 158, 171 414 481 also *tulai* 140, Skt *tathāpi* > Pkt *tahavi*, the OG *tauhai* has *u* analogically from *tau* see above
- taum* "thou" pron 2nd pers sg dir 208, 256 341 Skt *tuvam* Pkt *tuṃam tuumi*, OG *tūm*, the OG *taum* is on the analogy of *Iaum* "I", see *tūm* below, see Bloch 381 a 26
- tanau* "of" postpos dir sg m 53, *tanā* pl 47 also obl sg 60, *taum* n sg 53, 56, 86, *tanām* pl 33 *tanai* loc sg n 166, *tane* loc pl n 55, *tinī* dir sg f 1 pl 91 Pkt *tanaya* cf Vedic *tanaya* "belonging to one's family" cf ND *tanu* < Skt *tanuh*
- talikālī* "then" adv 54, Skt lw *tadā* + *kūla*
- tapa* "penance" subst dir sg m 343, *tapum* ins sg 44, Skt lw *tapā*
- tapasanyima* "penance and self-control" subst dir pl n 415, Skt lw *tapā* + *sanayima*
- tarai* "thirst" subst dir sg f 39, 119, Skt *trai* > **travī* > OG *trivai*
- travai* "with the thirst" past part 1st sg m 145 155, *trav* pl 141, Skt *travā* > **travā* > OG *travai* m

- tarūām* "the metal lead" subst dir pl n 281, Skt *trapuka* :
**traua tarū*, ext in OG *tarūām*, MG *tarrū*
- talar* "at the bottom" subst loc sg n 428, *talaum* inst sg n 428
tala obl sg n 494, Skt *tala* > Pa and Pkt *tala*, ext in OG
talaum > MG *talū*, see ND 276 a 4
- talaie* 'in the ponds' subst loc pl n 200, Skt *tadāga* m, P
talakam Pkt *talāgam* also *talāa*, there seems to be an influen
of the word *tata* 'a bank' on this word, for connections s
ND 275 b 29, Bloch 345 b 16
- taliam* 'ground sheets' subst dir pl n 367, ext of *talī* < *talika*
cf Skt *tala*
- tachai* "cuts" v 3rd sg pres 92, Skt *tāksati* > *tacchai*, seems
be a lw from an NW or SW dialect, cf MG *charī* "knife
etc, where Skt *ks* > *ch*
- tājanā* 'sharp' adj dir pl m 282, Skt *tarjanaka* > Pkt *tajjan*
> OG *tājanau*
- tadwaum* "beating" pot part dir sg n 177, Skt lw *tādayati*,
MG has not got it, it is found in other dialects, see ND 278 a 4
- tādhi* "cold" subst dir sg f 119, Skt *stabdhīh* > Pa *thaddhi* :
Pkt *thaddhi*, MG *tādhi*, see ND 249 a 43, 249 a 34
- tānā* 'cross threads' subst obl pl m 273, *tāne* inst pl 273, Sk
tana > Pkt *tāna*, ext in OG *tānau*, see ND 278 b 37
- tātām* "hot" adj dir pl n 282, Skt *taptā* > Pā and Pkt *tatta*, ex
in OG *tataum*, see ND 278 b 15
- tapasum* 'by the sage' subst inst sg m 81, Skt lw *tāpasa*
- taranahāra* "that which takes across safely" subst dir sg n 214
der *tārana*, Skt *tārayati* v, *tārana* subst
- tāharā* "your" pron 2nd pers gen sg adj obl sg n 33, Skt *ta*
Pkt *taa* + *harau*, OG *tāharau*, here *rahau* is probably the sar
word as in the postpos *rahau*, which see
- tām* "up to that time" conj 181, 283, Skt *tāvat* > Pkt *tam*, no
the special loss of -v-
- tāmtanai* "in the thread" subst loc sg m 272, Skt *tāntuh* > Pk
tantu, ext with -*dau* in OG *tāmtanau*, the change -*d* >
might be due to the influence of the preceding *ām*, or due to t
contamination with OG *tānau*, cf the change in Skt -*āpan*
> OG -*āmana* !
- tamlagai* 'up to that time' conj 258, OG *tām* (see above) + *lag*
(see below, *lagai*)
- tīma* "in that way" adv 25, 39, 41, 55, 87, 88, 96, 103, 112, 139, al

- tīma* 13, 172, Aphb. *tema*, see *ima*, note the special shortening of *i*
- tī vyi* "in the same way" adv 23, OG *tīma* — *ji*
- tīma tīma* "the more" conj 386, OG *tīma* repeated
- tīma* "in the same way" adv 314, OG *tīma* + *i*, see *i* above; the change *-ai* > *-i* is special
- tīham* "those" pron 3rd pers obl pl m 215, 261, 286, 287, 490, Skt *tesām*, Pkt *teham*
- tujha* "you" pron 2nd pers obl sg 161, Skt *tubhyam* > Pkt *tuyha* > OG *tujha*, on the analogy of *mahyam* see Grammar.
- tujharaim* "to you" pron 2nd pers dat sg 33, OG *tujha* + *rahaim* *tujha* + *haraim*
- tumhe* "you" pron 2nd pers inst pl 399, 483, Pkt *tumhehi*
- tumhārau* "your" pron 2nd pers pl adj dir sg m 483, Pkt *tumha* + *dhāra* > *tumhāra*, ext in OG, this *hāra* is prob the same as in OG *karanahāra*, etc, cf *tāharau*, *tumhārau*, *māharau* *amhārau*, and the postpos *rahaim*, *hram*
- turi* "thou" pron 2nd pers dir sg 51, 376, 501, 522, Skt *tvām*, Pkt *tunam*, *tuam*, *tuum*, cf *ahum* "I", *taim* inst sg 511, Pkt *tume*, *tac*, *tai*, OG *tai* + *m*, a part of the inst suffix for nouns, cf *maim*, MG *tū*, see *taum* above, of which this is an unemphatic form
- tūmbadū* "a kind of fruit" subst obl sg n 210, Skt *tumba* > Pkt *tumba*, ext in OG with *-daum*, see Bloch 317 b 28
- te* 'he, she, it' pron 3rd pers and demon pron and adj all genders dir sg pl 6, 7, 9, 13 14, 15, 18, 21, 33 35, 36 41, 54 pl 42 59, 388, etc, *teha* emphatic 33, 267, 372, 464, also obl sg 14, 28, 180, 219, 311, 318, 422 493, 501, 505, pl 57, 59, 174 190, 450, *tele* inst pl 19, 70, 93, 104, 168, 179, 198 314 377, 429, for the explanation of the forms see Grammar
- teu* "light" subst dir sg n 394, Skt *tējo* Pkt *teo*
- tejavandī* "strong" adj dir sg m 10, Skt *īva tejavanta*
- te'tilum* 'that much' adv dir sg n 200, *tetalī* f 65, Aphb. *tetula* ext in OG, see *etalaum*, MG *te'ū*, the change *-u* > *-a* is earlier being in pronominal forms
- teha kūranī* "therefore" conj 332, OG *teha* (obl of *te*) — *kūrana*
- teha b'ānī* 'therefore' conj 141, 222, 412 491, OG *teha* (obl of *te*) — *b'ānī*
- ter-tajī* 'having three senses' adj dir pl m 395, Skt. *traya* —

- indriya* > Pkt *temdriya*. The latter part of the comp seems to be a Skt lw, the whole is a learned word used in Jaina philosophy
- tochadau* "curt", "impolite" adj dir sg m 360, also obl pl m 524, Skt P₁ Pkt *tuccha*, ext in OG with *-dau*, the OG *-o* is unexplained
- tolium* "weighed" past part dir sg n 487, der *tolai*, Skt *tolayati*, MG *tolyū*, see ND 291 b 40
- tyajum* 'left' past part dir sg n 100, Skt lw *tyajati*
- trāsarya* "terrified" caus past part, caus of OG *trāsai*, *trāsa* + *āria*, cf S *trāhnu*, see ND 275 a 40
- trāmbai* "with copper" subst loc sg n 489, Skt *tāmra* > **trāmra* > *trāmba*, ext in OG *trāmbaum*, contrast M *tāmb*, Bloch 346 a 28
- trinnu* "three" num dir 81, 108, 218, 234, 296, 374, 397, Skt *trīni* Pkt *trinnu*, MG *tran*, see Gram pp
- trihum* "three" obl pl 336, 361, 385, 386, 520, Pkt *tinham*, see Gram p
- tridamdū* 'a proper noun' dir sg m 267, ext Skt lw *tridandī*
- trīmanī* "three fold" adj dir sg f 269, Skt *trīrghanī*, the change *bh* > *m*- is due to -n (?) The M has *-mhan*, which shows aspiration
- trūli* "broken" past part dir sg f 458, Pkt *truttiā* past part of *trullai* < Skt *trutyati*, see ND 245 b 34
- thakau* "being" v pres part dir sg m 121, Pkt *thaklai* "remains" prob connected with OG *thākatau*, *thakī*, *thakī*, which see, also see Gram, p 12 and ND 295 b 7
- thana* "breasts" subst obl pl m 337, Skt *stana* > Pkt *thana*-, see ND 294 a 46
- thāi* "becomes" v 3rd sg pres 45, 68, 70, 71, 90, 116, 124, 166, 189, 211, 223, 246, 352, 375, 455, 456, also (na) *thaim* 139, 181, 386 455 489, 3rd pl 77, 150, 151, 198, 329, 450, . . . *thāu* imperat 2nd pl 464, *thāi* inf 269, also abs 233, 394, 414, . . . *thātā* pres part obl pl m 443, *thātaim* loc sg m 517, *thayu* past part dir sg m 169, *thayā* obl sg m 140, *thayai* loc sg n 388, *thāvaum* pot part dir sg n 50, 203, 307, *thāwā* obl sg n 253, *thāi* pass 3rd sg pres 351, Skt *sthā* > Pa *thāti* > Pkt *thāi*, see ND 295 b 7
- thāi suum* 'by any means' adv 508, OG *thāi* + *suum* 'what'

thākatā "remaining" pres part obl pl m 395, *thākataum* dir sg n 29, 258, 505, *thākatām* pl n 318; Pkt *thakkai*, see *thakau* above and the references given there

thānaka "a place" subst dir. sg n 253, 150, Skt *sthānaka*

thāpam "place, put" v caus 3rd pl pres 216, Skt *sthāpyāte*, Pkt *thappia* past part, Aphb *thappai*, note the change of meaning from pass to active See ND 276 a 38

thūpī "placed" past part dir sg f 412, past part of *thāpam* above

thāna "milk" subst dir sg n 201, Skt *stanya*, Pkt *thanna-*, see ND 298 a 50

thāvara "steady" adj dir pl m 232, Skt *stāvara-* Pkt *thīvara-*, see ND 250 b 13

thāmpanī "a deposit" subst dir. sg f 307, *sthāpanikā*, *thāpaniā*, *thappaniā*, cf Pkt *thappana-*, MG *thāpani* The nasalization is irregular, appearing neither before nor after the OG stage

thāmlhā "a pillar" subst obl 179, pl 491, Skt *stambha* Pkt *thambha*, OG *thāmbha* u, ext, see ND 296 b 6

thiāi "from" postpos c obl 16, 50, 59, 102, 117, 121 132 137, 149, 170, 178, 315, also *thakī* 56, 482 492, 501, prob the abs form of the Pkt v *thakai* connected radically with *thakau*, *thākatau*, etc, see *thakau* above, and the refs., see Gram the -i- in *thi-* is prob due to the ending -ī, or due to contamination with *thita*

thūmkraum "spitting" pot part dir sg n 321 Skt *thūkt-* > Pkt *thukket*, OG *thūmkai* > MG *thūkte*, the nasalization is peculiar to G, see ND 297 b 13

thodau "a little" adj dir sg m 113 116, 177 196, *thodā* pl 171, 210, also obl sg m n 411, 428, 468, *thodaum* dir sg n 82, 139, 155, 283, *thodai* inst sg 161, 252 also loc sg 25 117, 409, *thode* inst pl 197, also loc pl 351, *thodī* dir sg f 528, also pl 263, Skt *stokā* > Pā *thoka* > Pkt *thoa* ext. in OG by -*da* i, see ND 300 b 16, Bloch 350 b 6

thodum "a little" adv 11, 80, 174 319, see above

daīī "a bull" subst obl sg m 380, Skt *drish* > Pkt *dai*, ext in OG with -*dau*, MG *dado*

d'mu "controlled" past part dir sg n 183 184, *damerām* pres part gen pl 184, *d'mu* pot part dir sg m 184, .. *d'mū* inf 182 *d'mū* pass pres part dir sg m 183, Skt *d'mayāte* > Pā *d'meti* > Pkt *d'ma*, see ND 649 a 18

dayām "with mercy" subst inst sg f 430, Skt lw (?) *dayā*, the ending is very rare, and is seen at the end of Skt f nouns in -ā only

dayāmanau "exciting pity" adv 467, *dayā* + *āmanau*, cf *sohāmanau*, etc

dayāmanāpanaum "a state of exciting pity" subst dir sg n 320
dayā + *āmanā* + *panaum* See above

davadarāe "with speed" 363 Pkt *daradarao* < Skt **dravadravako*(?), it seems that obl is used to affix the terminations

dasa "ten" dir pl 296, 386, obl pl 247, 274, Skt *dasa* > Pa Pkt *dasa*, see ND 306 b 3, Bloch 351 a 7

dasadasa "every ten" dir 247, OG *dasa* repeated

dasa gunau "ten fold" adj dir sg m 177, a new formation of OG *dasa* and *gunau* OG *gunau* < Skt *gunakah*

dandāsanaum "stick and seat" comp subst dir sg n 448, lw Skt *dandāsanam* (ext) a case of samahāra dvandva comp

dājhar "gets envious" v 3rd sg pres 69, Skt *dahyate* > Pkt *dajjhar* *dadhyā* past part obl sg n 457, Skt *dagdhā* > Pkt *daddha*, OG *dādh(a)* + -iū, pl *dādhyā*, a double past part form, see ND 257 b 5

dadharm "in the tooth" subst loc sg f 311, Pkt *dādhā*, *daddhā* > OG *dādha*, MG *dadh*, *dādh*, *dārḥ* (dialectically) See ND 310 a 41, Bloch 351 b 5

dāna "a tax" subst dir sg n 527, Skt *dānam* > Pkt *dānam* see ND 649 a 29

dāmanau "a foot belt" subst dir sg n 447, Skt *dāman*, Pkt *dāmana* ext in OG, see ND 307 b 37

dasapanaum "servitude" subst dir sg n 86, *dāsa* + *panaum*

dāmta "teeth" subst dir pl m 94, 198, 357, also obl pl m 472, Skt *dantāh* > Pkt *damtā* > OG *darhta*, see ND 308 a 22

dū "gives" v 3rd sg pres 7, 73, 104, 240, 353, 372, 409, 490, 517, (na)dum 136, 326 516, also pl 412, *desu* 3rd sg fut 490, *dū* impar 2nd pl 483, *deī* abs 91, 147, 333, 386, *detau* pres part dir sg m 133, 517, *detā* obl pl m 265 *detam* gen pl m n 165, 527, *devaum* pot part dir sg n 135, 155, 177, *devā* obl sg n 224 418, *devai* loc sg n 10, *devī* dir sg f 540, *dījai* pass 3rd sg pres 274, 430, *dījatūm* pass pres part inst sg f 76, *devātau* pass pres part dir sg m 463, the last form is a new creation from

- devaum*, Skt *dā* = Pa *deti* > Pkt *dei*, pass Skt *dīyate*
 Pā *dīyati*, Pkt *dīyati*, see ND 311 b 49
- dinidin* "every day" adv 180, Skt lw *dina-* repeated with loc term
- divaum* "by the day" subst inst sg m 160, *divasi* loc sg 217,
divase loc pl 211, Skt *divasa* lw (1), see *dīsa*, *dīhādau* below
- divasi divasi* "every day" adv 217, OG loc sg *divasi* repeated
- disi* "direction" subst obl sg f 238, *dissum* loc sg f 312, Skt
dīsū, Pkt *dīsū*, *dīsī*, *dīsī*
- diksūm* "by the initiation" subst inst sg f 508, Skt lw *dīl ā*
dīkṣu "initiated" past part dir sg m 15, 22, *dīksiyī* obl sg m
 14, also *dīksyā* 515, *dīksūm* inst sg m 75, *dīksī* obl sg f
 15, Skt lw *dīkṣita*, with partial change in the ending
- dīdhā* "given" past part dir pl m 353, *dīdhaum* dir sg n 239,
dīdhai loc sg m 136, *dīdhī* dir pl f 265, obl sg f 267,
 Skt *dattā-* replaced by Pkt *diddha* which, ext, > OG *dīdhaum*
 See *dū*
- dīnāra* "coins" subst obl pl m 529, Skt lw *dīnāra*
- dīpāvatāu* "illuminating" pres part dir sg m 432, Skt *dīpyte* >
 Pa *dīppati* > Pkt *dīppati* > OG *dīpati*, caus *dīpāvatī* pres
 part *dīpāvatāu*, past part *dīpāvyī* dir pl m 35
- dīvau* "a lamp" subst dir sg m 408, *dīvū* obl sg m 265 Skt.
dīpa, Pkt *dīva*, ext in OG *dīvau*, see ND 321 a 35
- dīsa* "a day" subst dir sg m 3, 25 260, obl sg 133 *dīsaum* loc
 sg m 365, Skt *divasa*, Pkt *dīasa*, cf MG (Parsi dialect)
dīso, see *dīlādū*
- dīsaum*, see under *devai*
- dīhādī* "a day" subst obl sg m 57, *dīhīlai* loc sg 276 Skt
divasa, Pkt *diaha*, OG *dīha*, ext with *-diu*, MG *dīhādo*,
dīsa and *dīlīla* are prob different dialectical treatments
- dukūla* "in famine" subst loc sg m 401 495, Skt *duḥkūla*, Pkt
dukkula, OG *dukūla*, see Bloch 352 b 18
- durgatūm* "a bad state" subst loc sg f 517 Skt lw *durgati*
- dūrvacana* "with bad words" subst inst pl n 35, Skt lw *dūrvacana*
- dūlīlum* "with unhappiness" subst inst sg n 71, *dūlīhe* pl
 195, lw Skt *duḥkhā*
- dūlīlī* 'unhappy' adj dir sg m 71 172 251 lw Skt *dūlīlī*, ext
dūlīlī 'weak' adj dir sg m 211, *dūlīlī* obl sg f 498, Skt
dūrbala Pkt *duḥhala*, OG ext *dūlīlī* MG *dūlīlī*, see Bloch
 32 b 36

- dusama* 'bad times' subst dir sg 292, Skt *samā* f 'a year',
dussamā, Pkt *dussamā* f, MG *samo* goes back to Skt *samaya*
dūhavi "given pain to" caus past part dir sg m 126, Pa
dubbharati, *dubharati*, Pkt *dubbha*, *dūhavi*, OG *duharai*
dūharana 'pain' subst dir sg n 445, 523, Pa *d'bhariana*
deva 'god' subst dir sg m 70 *deva* inst pl 121, *devam* obl pl
 279 286 287, Skt *deva* Pa Pkt *deva* See Bloch 356 b 20
devatae 'by the gods' subst inst pl 28 Skt lw *devatā*
devaloka 'in heaven' subst loc sg m 70 108, lw Skt *devaloka*
devalai 'in the temple' subst loc sg n 230, Skt *devālaya*, *devāla*,
 OG *devalaum* see ND 317 b 10
desai sees v 3rd sg pres 203, 346, (na) *desi* abs 37, 60, 179,
 232 320 328 421, 527, *desatām* pres part gen pl 227,
desna pot part obl sg n 73, Skt *drakṣyati* > Pa
dakkhati, contaminated with Skt *prekṣa*, *dekḥhai*, see ND
 318 a 13 *desadai* caus 3rd pl pres 380, OG subst *desāda*
 used as verb, *disai* pass pres 3rd pl 38, Skt *dr̥śyate* >
 Pkt *dissai* > OG *disai*, *desitau* pass pres part dir sg m
 507, this is a new creation from the general pass type ī,
 cf *jānītam*, *dīthau* past pass part dir sg m 168 169,
dīthau n 168, *dīthām* pl n 420, *dīthi* dir sg m 162, 528,
 Skt *dr̥ṣṭa* > Pkt *dīthi* > ext in OG, *desādai* caus pres
 3rd sg 307, 406 *desadai* pl 380, *desādi* absol 216, also past
 part obl sg f 416, *desadum* n dir sg 481, *desādatau* pres
 part dir sg m 438, *desādvaum* pot part dir sg n 321, 481,
desādvaum inst sg n 107, see Bloch 353 a 26
desanahara 'one who sees' dir pl m 74, obl sg m 162, OG
desana + *hāra*
desa "country" subst dir sg m 356, *desi* loc sg, Skt *deśā* >
 Pa Pkt *deso* see ND 319 a 19
doradādike "with rope etc" subst inst pl n 135, OG *doradaum*,
 Skt *ādika*, see *dorade* below
dorade 'with a string' subst inst pl n 282, Skt *dorāla*, Pkt
dora ext in OG with *daum* *doradaum*, see ND 262 b 33
dosa 'vices' subst dir pl m 73 353, *dose* inst pl 147 338 Skt
dosa > Pkt *dosa*, see ND 321 a 2
dohilaum 'difficult' adj dir sg n 109 253 414 524, *dohilām* pl
 155 245, *dohilau* dir sg m 184, *dohilā* pl 466, *dohilī* dir pl
 f 465, Skt *durlabha*, Pkt *dullaha*, ext with *illaum*,
duhillaum, the etymology is not certain

dramaka 'a coin' subst obl sg m 173, lw Skt *dramaka-*
dir 'in envy' subst loc sg m 178, lw Skt *dira*

dhaulau "white" adj dir sg m 93, *dhaulām* dir pl n 181; Skt
dhavala, Pkt *dhavala*, ext in OG *dhaulau*, MG *dhola*

dhānī "the owner" subst dir sg m 6, 15, 69, 210, 324, pl 97, 99,
 198, obl sg m 353, 168, Skt Pa *dhaniko* > Pkt *dhanio*,
 see ND 323 b 18

dhane "with wealth" subst inst pl n 85, lw Skt *dhana-*
dharai "holds" v 3rd sg pres 63, *dharī* inf 501, *dharivām*
 pot part dir pl n 464, *dharivai* inst sg n 136, *dharū*
 pass 3rd sg pres 12, *dharūrai* caus 3rd sg pres 140, Skt
dhārati, Pkt *dharai*, see ND 325 a 17

dharanahūra "one who holds" subst dir sg m 151, inst sg m
 452, *dharana-* + *-hūra*

dharmi "by duty, religion" subst inst sg m 16, lw Skt *dharma-*
dhāna "corn" subst dir pl n 325, Skt *dhānyā* > Pkt *dhanna*,
 see ND 327 a 42, Bloch 315 b 26

dhāyau "ran" past part dir sg m 116, Skt *dhāvato* Pkt *dhāio*,
 ext in OG, see ND 327 a 9 Note the dropping of the inter-
 vocalic -r-

dhūra "point, edge" subst dir sg f 281, Skt *dhūrā*, Pkt *dlūrā*,
 see ND 327 b 40

dhūtāritvām "cheating" pot part dir sg n 392, Skt *dhūrtakāra*,
 Pkt *dhuttāra* v, see ND 329 a 39, 45, also Bloch 355 a 36

dhoyau "wash" v. 3rd pl pres 514, *dhōi* abs 81, Skt
dhāvati, *dhāuta* replaced by *dhōpeti*, *dhōveti*, *dhoyam*, etc, in
 Pkt See ND 329 b 45

dhīyāti "appears, looks" v 3rd sg pres 362 467, lw Skt *dhīyati*

na "not" adv neg particle 5, 13, 14, 18, 21, 25, 31, 41 48 49, 57,
 etc Skt *na* > Pa *na* > Pkt *ra*

nau 'of postpos c o'll adjectival, dir sg m 3 4, 10 11, 13,
 15 31, 43 45 50 52, also *nu* 6 11 315 421, 451 *nī* pl 26,
 32 38 42 48, 56 60, also o'll sg ac l pl 7, 8 14, 60 etc, *nam*
 dir sg n 7, 14 17, 19 41, 50 51 54, also *nām* 145 151, 155,
 157 158 177, 189 292 294 295 308 315 380, 496, also *nūa*
 293, *nam* dir pl n 36 43 51, 82 83 102 104 121, 127, 187,
 270 388 414, also o'll pl n 43 143 372, 414, *nī* o'll pl n
 370, *na* u'st sg m n 37, 107, 108 166, also *nam* 28 32 38

57, 91, 103, 118, 170, 200, 429, 448, 476, etc , also loc sg m n 1, 11, 22, 28, 30, 39, 40, 41, 43, 48, 60, 68, 78, 79, 111, 115, 119, 124, 145, 149, 150, 156, 159, 166, 207, 230, 298, 379, 448, 455, 495, 497 , *ne* inst pl m n 5, 13, 31, 66, 77, 87, 101, 107, 123, 137, 147, 150, 168, 194, 207, 214, 216, 279 , also loc pl 21, 34, 115 , *nī* dir sg pl f 41 , obl sg pl 47, 48 , inst sg 9 , pl 54 , loc sg 238 , *nai arthi* "for the sake of" postpos 11, 78, 89, 146 , OG *nai* + lw Skt *artha* , in loc sg , *nai lāji* "for the sake of" postpos 298, 495 , OG *nai* + *lāji* , . *nai visai* "in" postpos 40, 41, 60, 68, 111, 119, 124, 145, 150 , OG *nai* + lw Skt *visaya* in loc sg , for the derivation of the word *nau* see Grammar

naim "to" postpos applied to the dir obj 19, 21, 44, 57, 72, 82, 84, 95, 99, 101, 108, 136, 137, 138 , as applied to the indirect object 2, 4, 9, 14, 15, 17, 23, 36, 38, 97, 101, 104, 114, 143 , also *nai* 115 , prob a form (inst sg or loc sg) of the postpos *nau* above

nagarim "in the city" subst loc sg f 7, 105, 190 , *nagare* inst pl 48 , lw Skt *nagara*

natāvau "a dancer" subst dir sg m 474 , *natāvā* obl sg 47, 473 , Skt **nartāpaka*- (?), Pkt *nattāva-*, other Mod I forms do not help in explaining *-āra-*, see ND 315 b 21

nadī "oppressed" past part dir sg f 147 , Pkt *nadiā* , MG *nērī*

nathī "is not" v 3rd sg pres 19, 70, 189, 295 , pl 52, 215, 435, 468 , Skt *nāsti* > Pā *natthi* > Pkt *nattihī*

nadīe "in the river" subst loc pl f 200 , lw Skt *nadī*

namai "bows" v 3rd sg pres 27 , *namaim* pl 57, 74 , *namiu* past part dir sg m 58 , *namatā* pres part dir pl m 79 , *namuaim* pot part. dir sg n 237 , *namuqai* loc sg n 58 , Skt *nāmati* > Pkt *namai* , see ND 352 b 1

namaskarivai "in bowing" pot part loc sg n 15, 166 , der lw Skt *namaskāra*

naraki "in the hell" subst loc sg n 156, 442 , lw Skt *naraka*

nava "nine" num dir 296, 336, 394 , Skt *nava* , Pkt *nara* , MG *nav* , see ND 354 a 1

navanavā "every time new" adj dir pl m 47 , *nava* repeated with ext

navaum "new" adj dir sg n 133 , *navā* obl sg m 156, 220, 227 , Skt *navaka* > Pkt *navaa* , see ND 354 a 22

nahim "not" adv 11, 13, 27, 40, 42, 44, 47, 73, 75, 76, 91, 93, 99 , .

- 107, 136, 139, 150, 195 etc , also *nahī* 172, 215 , *na + ahaī → na* , *na + āhaī + na* , Pkt *nāhim*, OG *nahīm* , for the various views regarding the derivation of the word, see ND 337 b 6
- naī* "and" conj 1, 112, 138, 181, 187, etc , generally after the abs form ending in -ī Also *anī* 12, 81, 121, 138, 192, 196, 215, 216 , see *anaī*, of which this is a short form
- nāthīm* "when lost" past part loc sg f 309 , Skt *naśtāh* > Pkt *nattho* , OG *nāthau*, f *nāthī* , see ND 339 a 12
- nāmum* "by name" subst inst sg n 53, 113, 452, 471 , Skt *nāma*, Pkt *nāma* , OG *nāma* , see ND 387 b 15
- nārakī* "in the hell" subst loc sg n 32 , lw Skt *nāraka*
- nārakī* "one who lives in the hell" subst dir sg m 45 lw Skt *nārakī*
- nāvaīm* "does not come" v 3rd pl pres 489 , *na → āvaīm* see *āvaī*
- nāsivaum* "running away" pot part dir sg n 320 , Skt *naśyāti* > Pā *nassati* > Pkt *nassai* > OG *nāśai*, pot part *nāsivaum* See ND 342 a 10
- nasāvanahāra* "one who causes to fly away" subst dir sg m 125 , caus of OG *nāśai* = *nasāvai* , + *hāra*
- nāmsanahāra* "one who throws away" subst obl sg m 138 , *nāmsana* + *hāra*, Skt *naṁśati* > Pkt *naṁkhai* > OG *nāmsai* > MG *nāṁhe*, *nāṁhe* , see Turner Bull SOS iv, 533
- natola* "at all" adv 476 , Pkt *natta* "destroyed" prob connected with Skt *nasta* , *tola* "weight" , or Skt *nīś + tola*
- nirvūhivaum* "maintaining" pot part dir sg n 378 lw Skt *nirvāha*
- nindūm* "in censure" subst loc sg f 259 , lw Skt *nindī*
- nitya kūja* "duly duty" subst obl sg n 343 , lw Skt *nitya* + OG *kūja* ,
- nirblarchivaum* "to threaten" pot part dir sg n 135 303 lw Skt *nirblartiyati*
- nirblāpjanamī* "belly" subst inst sg n 158 , lw Skt *nirblāya* → OG *-pjanam*
- nirblācāra* "moving about at one's will" adj dir pl m 99
- nirblāpjanam* "want of greed" subst dir sg n 48 , lw Skt *nirblāhi* → OG *pjanam*
- niscēm* "certainly" adv 13 52 56, 60, 322 , lw Skt *niscāyena* partly changed rules m
- nirōdhivaum* "prohibited" past part dir sg n 161 , der lw Skt *nirōdhī*

nithurapanaim "mercilessly" subst inst sg n 57, Skt *nisthura*, OG *nīthura* + *panaim*, the short *i-* in *ni* is due to the great length of the word, see *nīthura* below

nihumritā "attracted" pass pres part dir pl m 49, Skt *niman trayate* > Pa *nimamteṭi* > Pkt *nimamteṭi* > MG *nōlare*, see ND 347 b 12, if the derivation is correct, the *h* is adventitious

nimḍai 'censures' v 3rd sg pres 225, lw Skt *nindati*

nīkalyā 'come out' past part dir pl m 137, 525, *nīkalī* dir pl f 91, 544, *nīmkalī* abs 192, Skt *nīśkalayati*, Pkt *nīkkālei* (caus), MG *nīkle*, see ND 343 a 6

nīgamanahāra 'a loser' subst dir sg m 428, Skt *nirgamana* > Pā *niggamana* > Pkt *niggamana*, with *hāra*

nīthura "cruel" adj dir sg n 151, Skt *nisthura*, Pkt *nīthura*, see *nithurapanaim* above

nīpāyaum "produced" past part dir sg n 495, 537, pl *nīpāyā* 137, *nīpauu* pot part obl sg n 497, Skt *nīspādītam*, ext

nīlā 'wet', 'green' adj obl sg n 91, Skt *nīla* > Pkt *nīla*, ext in OG *nīlaum*, MG *nīlū* See ND 350 a 39

nīsata "weak" adj dir sg m 355, Skt *nīśatta*, Pkt *nissatta*, *nīsatta*

nīsatapanaum "want of strength" subst dir sg n 320, OG *nīsata* + *panaum*

nīsatau "going out" pres part dir sg m 358, *nīsarī* abs 423, Skt *nīśarati* > Pkt *nissarai* pres part *nissaramto*, ext in OG

nīsāsa "exhaling" subst dir pl m 155, Skt *nīśvāsa*, Pkt *nīsāsa*

nīmgamai "loses, wastes" v 3rd sg pres 133, 180, *nīmgamīaum* pot part dir sg n 327, *nīmgamu* past part loc sg n 462, Skt *nirgamayati*, Pkt *niggamai*, the nasalization in the OG word seems to be due to the initial *n*

nīmḍai "censures" v 3rd sg pres 92, *nīmḍīaum* pot part dir sg n 135, Skt *nindati* > Pkt *nimḍai*

nesālīā "a scholar" subst obl m 364, Skt *naya śālā* > OG *nesāla* "a school", der *nesālīu*, MG *nīśāl*, *nīśālīyo*

paṣai "enters" v 3rd sg pres 164, 313, 314, 358, *paṣī* abs 472, *paṣatau* pres part dir sg m 358, Skt *praviśati* > Pa *paṣiṣati* > Pkt *paṣai*, MG *pese*

paṣai 'without' postpos c obl 26, 179, 355, 365, 414, 437, 476, 521, also *paṣai* 223, Skt *palśa*, Pkt *palḥha*, ext in OG *pāṣai* *paṣai*, the shortening of *ā* in auxiliary words is common

- paṣavādā* 'fortnights' subst dir pl m 179, Skt *paśavi* → *pāta* (for *pāta*), Pkt *paṣṣavāṭa*, ext in OG *paṣavādaum*
- paṣṣilāi* 'washes' v 3rd sg pres 357 *paṣṣilū* pot part obl sg n 237, Skt *praśalayati* > Pkt *paṣṣilāi* see Bloch 361 n 12
- paṣa* 'fleet' subst dir sg m 86 184 pl 338 359 *paṣa* inst pl 34, Skt *padga* 'a pedestrian' Pkt *paṣṣi* OG irregularly *paṣa*, see ND 357 n 8
- paṣalaum* 'a step' subst dir sg n 297 OG *paṣa* → *lau* see *paṣa* above
- paṣaṭtaum* 'to be boiled' pot part dir sg n 281 Skt *paṣyate*, Pkt *paṣṣai*, OG *pāṣai* of which *ā* seems to have been shortened to make it sound like an intransitive verb cf *gama*
- paṣai* 'afterwards' adv and conj 61 116 214 238 253 271 361 also *paṣṣi* 361, Skt *paścati* Pa Pkt *paṣṣā* ext in OG *paṣai* (loc sg), MG *paṣṣi*, cf *-ā* > *-a* in *pa* ai
- paṣasana* 'the Jain annual festival' subst loc sg n Skt *paṣyāsana* Pkt *paṣṣasana* i f
- paṣaṭta* 'falls' v 3rd sg pres 259 415 *paṣṣai* pl 32 122 161 286, *paṣṣaṭta* fut 3rd pl 111 *paṣṣita* pres part (unenlarged) dir sg m 256, *paṣṣita* pres part obl sg m 22 *paṣṣita* past part dir sg m 64 207 256 267 *paṣṣita* pl 112 *paṣṣita* loc sg n 80 156 *paṣṣitam* gen pl 34 156 *paṣṣitū* pot part dir pl n 282 *paṣṣitū* caus 3rd pl pres 306 Skt *paṣṣita* must have a dialectical *paṣṣita* Pkt *paṣṣita* see ND 367 b 13
- paṣṣita* 'a declaration' subst dir sg m 268 Skt *Paśita* *paṣṣita* Pkt *paṣṣaṭta*, MG *paṣṣa*
- paṣṣilamaṇi* 'prays' v 3rd sg pres 366 a Jain religious word Skt *paṣṣikarṇaṇi* > Pkt (Ardh M.) *paṣṣilamaṇi*
- paṣṣilekhaṇa* (ra) 'acts up to' v 3rd sg pres 374 Skt *paṣṣilekhaṇa* > Pkt *paṣṣilekha* OG *paṣṣilekha*
- paṣṣigāṇa* 'medical treatment' subst dir sg n 346 364 seems to be a lw lik Skt *paṣṣikāṇa* cf Skt *paṣṣikāṇa* 'warden of'
- paṣṣa* 'a stake' subst dir sg m 105 Skt Pa Pkt *paṣṣa*
- paṣṣa* 'even' adv 5 9 41 45 57 62 63 70 81 85 91 100 102 107, 117 134 147 174 232 350 377 fut 414 516 Skt *paṣṣa* oṃ Pkt *paṣṣa* OG *paṣṣa* i → *-a* is too early a class see ND 363 b 1
- paṣṣa* 'a moth' v 1st obl sg n 45 ext of Skt *paṣṣa* with *au*

- panara* "fifteen" num obl 235, 274, Skt *pañcadaśa*, Pa *pañcadasa* and *pannarasa*, Pkt *pannaraha*, note the irregular treatment of *ñc* > *nn* and of *d* > *r* See ND 363 b 37
- papotā* 'bubbles' subst dir pl m 208, Skt *prasphotaka*, cf *prasphotana*, Pa *papphoteti*, *papphoteti*, contaminated with Pkt *phuttar*, MG *pharphoto*, *parpoto*
- paratharai* 'places' v 3rd sg pres 366, *parithavvaum* pot part dir sg n 378, Skt *pratisthāpayati*, Pā *patitthāpeti*, Pkt *parithaveri*, OG *parathavarai*, irregularly The change *t* > *t* > *r* is not regular, the change *i* > *a* is too early, cf *nithura panam*, there seems to be a hesitation between the words *paristhā*, *prastha* *pratisthā*
- parabhavi* "in the next world" subst loc sg m 68, 73, lw Skt *parabhava*
- paraloki* 'in the next world' subst loc sg m 98, 127, 184, lw Skt *paraloka*
- parasparum* "among each other" adv 224, lw Skt *paraspara* with inst ending
- parahām* "far" adj dir pl n 451, Skt *parabharaka* > OG *parahaum*, cf *urahām*
- parāi* "of others" adj obl sg f 69, Skt *paralāya* > Pkt *parāya*, hence the OG *parāi* < *parāiā*, see ND 365 b 5
- parābhavaum* "defeats" v 3rd pl pres 9, *parabhavivā* pot part obl sg n 226, lw Skt *parabhavati*
- parum* "in (that) manner" adv inst sg f 3, 7, 9, 34, 43, etc, *pare* pl 62, MG *perī*, see ND 365 b 24
- parinamui* "resulted" past part dir sg m 160, lw Skt *parinamati*
- parināmum* "with the result" sub inst sg m 160, 262, lw Skt *parināma*
- parivariu* "surrounded" past part dir sg m 168, 323, Skt *parivṛnoti* replaced by Pkt *parivarai*, past part *parivariu*
- palhālatau* "making one glad" pres part dir sg m 104, Skt *prahlāda*, **paralhua* > **palalha* > **palālha* > **palhāla*, MG *pālālvrū*
- pasarati* "spreading" pres part dir sg f 342, Skt *prāsaratī* > Pa *pasarati* > Pkt *pasarai*, OG *pasarai*, see ND 370 b 37
- pahara* "a fourth part of the day" subst dir pl m 358, obl pl m 361, Skt *praharah* > Pa Pkt *paharo*, see ND 370 b 45
- pahirai* 'puts on' v 3rd sg pres 63, *pahiraum* 1st sg 318,

- pahire* pist part loc pl n 355, Skt *paridadhātī*, Pa *paridahati*, Pkt *pahirai*, see ND 390 a 17
- pahilaum* "first" adj dir sg n 220, 233, 182, *pahilā* obl sg m 391, *pahile* inst pl m n 476, 537 *pahilī* obl sg f 358, 360, 188, adv 57, 80 100 238, 256, *prathilla*, Pkt *pahillai* v begins", cf Skt *prathamah*, note 1
- pahuttā* "reached" past part dir sg m pl 12, from Skt *prābhavati*, Pa *pahoti*, Pkt *pahutta* (past part), *pahuccai*, the retention of *h* is curious MG *pahotyā*, *pahocyā*, see discussion on this in ND 393 a 19
- pamditapanā* "the quality of being learned" subst obl sg n 327, lv Skt *pandita* + OG *panaum*
- pamvīu* "a bird" subst dir sg m 472, *pamvīā* obl sg m 471, Skt *pakṣī*, Pkt *paklhi* *pamkhi*, *pakllhia*, OG ext with -īu, *pamllhīu* See ND 357 a 43
- pamipotā* "the fruit of a tree" subst obl sg m 231, the derivation is not clear
- pāvīm* "on the last day of the fortnight" subst loc sg f 369, Skt *pāṅsīkā* > Pkt *pakllhiā* > OG *pāvī*
- pāchaum* "back" adv 321, Skt *paścdt* > Pa *pacchā* > Pkt *pacchā*, *paccha*, ext in OG *pāchaum*, cf *pachaim* above, see ND 358 b 19
- pāchali* "at the back", a loc sg form used adverbially, 231, 237, 287, 408, 181, 520, Pkt *paccha* ext with *la* MG *pāchal*
- pāchilā* "preceding" adj obl sg m 169, pl 54, 101, 137, 282, *pāchilām* obl pl n 285, *pāchilai* loc sg m 215 262, *pāchile* loc pl m 198, *pāchilī* obl sg f 318, 482, Pkt *paccha* + -illa ext, MG *pāchilyā*
- patalī* "dining tools" subst dir pl m 240, 356, Skt Pkt *pattī* ext. with *lauc* OG *pātilu*, MG *pāllā*
- pāti* "a wooden platform" subst dir sg f 240, 256, Pkt *pattī*, cf Skt *patta* m, *pattikā* f, MG *pāti*
- pātiūm* "a wooden board" subst dir sg n 509, Skt *pattikam*, Pkt *patti* *pai*, *pāti* ext (to keep gender) with *um*, MG *pātiyūm*, see ND 373 b 37, Bloch 361 b 4
- pālūm* "wicked" adj dir sg m 128 251, 353, *pāl'ā* dir pl m 160 185, 283, 317, 320 321, obl sg m 185 241, 353, 568, pl 10 170, *pālūi* inst sg m 160 352, *pālūum* dir sg n 21 36, 165 173 176 262 449, *pālūum* 4, 176 485
- panī* "water" subst dir sg n 200 210, 248 319 469, pl 2-2.

obl 153, 201, 208, 267, 463, 474, *pānūm* inst sg n 81, 357, Skt *panīyam* > Pkt *pānīyam* > Pkt *pāniam*, see ND 375 a 41, Bloch 362 a 28

pānīrasau "a kind of disease" subst dir sg m 469, Skt *pānīya* + *rasa*, Pkt *pānia rasa*, ext in OG, cf Nep *pānisaro* ND 375 b 21

pātrām "utensils vessels" subst dir pl n 448, Skt *pātra*, ext in OG a Jain religious word

pātharai 'unfolds' v 3rd sg pres 357, Skt *prastārayati* replaced by Pā *pattharati* > Pkt *pattharai*, cf Skt *prastṛnoti*, *prastāra*, etc, see ND 362 b 40

pādharmaum 'straight' adj dir sg n 391, Pkt *paddhara*, ext in OG *pāna* "a leaf" subst dir sg n 208, Skt *parṇām* > Pa Pkt *pannam*, see ND 375 b 29

pānadam "leaves" subst dir pl n 281, OG *pāna* ext with *daum* *papi* 'in the sin' subst loc sg n 409, *pāpe* pl 404, lw Skt *pāpa* *pāpiu* "a sinner" subst dir sg m 206, 210, *pāpīā*, *pāpiā* voc pl 194, 208, lw Skt *pāpī* ext

pāmai 'gets' v 3rd sg pres 27, 31, 45, 61, 65, 73, 108, 128, 211, 410, 415, 417, 418, (na)*pāmaum* 90, 116, 124, 180, 414, *pāmaum* 3rd pl 86, 179 281, *pāmī* abs 138, 228, 454, *pāmata* pres part (unenlarged) 25, 129, 282, *pāmatau* pres part dir sg m 332, *pāmatā* pl 60, 252, *pāmuu* past part dir sg m 6, 38, 48, 90 131, 259, 267, *pamiya* pl 38, 202, 285, *pāmium* dir sg n 103, *pāmiam* dir pl n 452, *pāmī* dir sg f 453, *pāmīvaum* pot part dir sg n 106, 156, 180, 203, *pāmīrā* obl sg n 318, *pamū* pass 3rd sg pres 350, (na)*pāmūm* 195, *pamādar* caus 3rd sg pres 432, *pamādū* prt part dir sg m 149, *pamādū* pass caus 3rd sg pres 464, Skt *prāpnoti*, Pa *papunati*, Pkt *pāunai*, *pārai*, OG, prob Skt *-pn* > *-m-* in OG, cf MG *śamṇū* < Skt *śrapna-*, in that case Skt *prāpnoti* > OG *pamai* independently of the Pa and Pkt forms quoted above, see ND 371 b 44

pārālā "of another" adj dir sg n 177, 458, Pkt *pārāllam* ext *pārālhā* "tests" subst dir pl 191 Prob connected with Skt *parīkṣ-*

pālai "keeps, maintains" v 3rd sg pres 131, *pālaum* pl 504, *pālī* abs 251, *pālivaum* pot part dir sg n 492, *pālivaum* inst sg n 429, *pāliva* obl sg n 498, Skt *pālayati* > Pa *pāletī* > Pkt *pālei*, MG *pālīvū*, see ND 377 b 44

pālanahāra "one who keeps maintains" subst dir sg 11, *pālana-* + *-hāra*, MG *pālnār*

pālata "one who is in the habit of changing" obl pl m 21, Pkt *pallatta-*, for the discussion on the source word, see ND 369 b 1

pāvadīārām "steps in a flight of steps" subst dir pl n 191, from *pāda* + *patika* (for *palati*) + *kāra*, cf Pkt *pāradana-* "falling at the feet"

pāṣāna "in the stone" subst loc sg m 138, lw Skt *pāṣāna*

pāśachau "a Jain monk of unsatisfactory conduct" subst dir sg m 228, *pāśachū* obl sg m 229

pāsam "near" adv 352, 386, the inst sg form of OG *pāsaum* ext of Pkt *pāssam* < Skt *pārśvam* Also *pāsa* 353, see *pāham*

pāsaum "a side" subst dir sg n 97, *pāsaum* inst sg n 352, *pāse* loc pl n 60, Skt *pārśvam*, Pā Pkt *pāssam* ext in OG, see ND 358 b 19

pāse "with nooses" subst inst pl m 150 207, Skt *pāśah*, Pā Pkt *pāso*; see ND 378 a 19

pāham "near" postpos c obl 141, 188, 494 515 516 Skt *pārśvena*, etc, same as above *pāsam* The different treatment of the word is due to the auxiliary nature of the word

pāhīnam "with a stone" subst inst sg m 138, Skt *pāṭina* > Pā *pāṣāna* > Pkt *pāhūna* ext in OG *pāhūnau*, the change -s > -h is unexpected in the words which are not auxiliary, cf *pāham* above, see ND 371 a 10

pāmea "five" num dir 72, 187, 216 218 229 234 296, 299 305, obl 147, 214, 339, 386, *pāmee* inst pl 214 Skt *pāṭica*, Pā Pkt *pamea*, see ND 372 a 6, Bloch 361 a 21

pāmcamā "fifth" adj dir pl m 29, Skt *pacama* Pkt *pameama*, ext in OG with -u

pāmyarā "a cage" subst obl sg n 60, *pāmyaras* loc sg 60 Skt *pāmyara*, Pkt *pāmyara* ext in OG *pāmyarauri*, see ND 380 a 8, Bloch 386 a 1

parāṣṭi "belonging to others" adj dir pl 363 also *parāṣṭi* obl sg n 411, *parāṣṭe* inst pl n 129, *parāṣṭi* dir sg f 303 cf *parāṣṭi*

pāra "drink" v 3rd pl pres 349, *pāra* 1st sg 318, *pāra* pres part gen pl 213, *pāraum* past part dir sg n 200 201, on the analogy of *dāra* etc, *pāra* 'makes to drink' caus 3rd sg pres 488; *pāra* caus pres part 1st sg 488, *pāra* past pres part dir sg n 20, Skt *pāṭati* > Pkt *pāra* > OG *pāra*, see ND 318 b 13

pīkhala "a kind of tree" subst dir sg 234

pīdi 'crush' v imperat 2nd sg 256, *pīdata* pres part (unenlarged) 256, *pīdiā* past part dir pl m 290, *pīdyā* obl sg m 268, *pīdum* inst sg m 200 256, *pīdvaum* pot part dir sg n 135, 145 Skt *pīdayati* > Pa *pīdeti*, Pkt *pīdar*, MG *pīri* See ND 382 a 29

pīpala 'a kind of tree' subst dir sg m 234, Skt Pkt *pippala*, MG *pīpalo* See ND 380 b 1, Bloch 368 a 35

pīlatā "pressed" pass pres part dir pl m 42, Skt *pīlayati* > Pkt *pillar* > OG *pīlar* > MG *pīle*, see ND 382 a 35, Bloch 368 b 28, cf *pīdi*

punā 'but' conj 20, also *puna* 183, also *puni* 292, Sl t *punah*, Pkt *punā*, *puna*

punye "with merit" subst inst pl n 101, lw Skt *punya*

putrum "by the son" subst inst sg m 18, lw Skt *putra*

puhatau "reached" past part dir sg m 55, *puhatā* pl 108, also *prahuttā* 217, *puhutī* dir sg f 179, see *pahuttā* above The *u* in *pu* seems to be due to the influence of *p*, and also of *-u* in the next syllable

pūchar 'asks' v 3rd sg pres 233, 377, 399, *pūchum* past part dir sg n 33, *pūchvaum* pot part dir sg n 156, *pūchvai* loc sg n 166, Skt *prechati* > Pa *pucchati* > Pkt *pucchar*, see ND 384 a 46, 369 a 6

pūjam "by worship" subst inst sg f 494, Skt *pūjā* lw

pūthi "the back" subst obl sg f 237, *pūthum* inst sg 13, also loc sg 140, 189, Skt *prstih*, Pa *pitthi*, but Pkt *putthi*, see ND 380 a 43, *pūthum* "after" postpos c obl 98, 140, 189, 237, 361, 489, the loc sg form of *pūthi*

pūraum "full" adj dir sg n 171, 542, *purām* pl 329, *purā* obl sg m n 240, 414, Skt Pa Pkt *pūra*, ext in OG

pūriu "filled" past part dir sg m 48, 130, 131, 195, 338, 380, *pūriā* obl sg m 314, *pūrium* dir sg n 197, 470, 488, *pūri* dir sg f 48, past part of OG *pūrai* < Skt *pūrayati*, see ND 386 a 21

purum "in the flood" subst inst sg n 32, Skt Pa Pkt *pūra*, see ND 385 b 25

pūrum "formerly" adv 17, 109, loc sg form of lw Skt *pūrva*

pūrvilai "in the front" adj loc sg m 139, lw Skt *pūrva*-ext with *ilau*

- pūjau* "worshipped" past part dir sg m 186, *pūjau* pot part obl sg n 230, past part of *pūjai*, lw Skt *pūjayati*
- pūmyam* "make clean" v 3rd pl pres, . *pūmyam* pot part dir sg n 362, *pūmyi* abs 300, Skt *puṣya* "a collection", *puṣyī karoti*, Pkt *pumyai* > OG *pūmyai*, for meaning cf Nep *phyo* 372 a 30
- petā* "stomach" subst dir sg m 118, Pkt *petta*, cf Skt *petā* "a basket", see ND 388 a 17
- pelau* "yonder" adj dir sg m 322, Pkt *pellai* "throws", so *pellai* "the distance of a stone's throw", *pelau*, MG *pelo*
- pointi* "the lotus plant" subst obl sg f 208, Skt *padminī*, Pkt *pauminī*, also Pkt *poi*, *poiā*, see ND 389 b 12
- posiū* "to maintain" pot part obl sg n 285, Skt *posdyati* > Pa *poseti*, Pkt *posai* > OG *posai* der pot part *positaum*, see ND 392 b 41
- potai* "in the self" refl pron loc sg n 168 Skt *ātma* + *vattva*, see ND 391 a 26
- prakāre* "in the ways" subst inst pl m 19, *prakārum* sg 177, lw Skt *prakāra-*
- prakāsa* "shines" v 3rd sg pres 133, lw Skt *prakāśate*
- pragata* "open" adj dir sg pl 65, 77, 106, prob an early lw Skt *prakata*
- pragata* "openly" adv 427, Skt early lw *prakṛatim*
- prajvalū* "on fire, burning" past part dir sg m 131, der made from Skt v *prajvalati*
- pranamū* "bowed, saluted" past part dir sg m 168, a new formation from *pranāma* Skt
- pratum* "towards" postpos c obl 27, 123, lw Skt *prati* with loc sg ending
- pratibodhūm* "by the knowledge" subst inst sg m 170, lw Skt *pratibodha*
- pravartū* "busy" past part dir sg m 297, der from lw Skt *pravartate*
- pramūli* "in sloth" subst loc sg m 156, 161, *pramūle* inst pl 273, lw Skt *pramūḍi*
- pramūḍi* "by the liver" a lj inst pl 531, lw Skt *pramūḍi*
- prabhūm* "by the power" subst inst sg m 38, 103, lw Skt *prabhū*
- pranoti* "could manage" imper caus 3rd sg 408, made from lw Skt *pranoti*

- pravartāianahāra* "one who causes to go" subst dir sg m 210, 411,
lw Skt *pravartate* with OG *-āvana* and *hāra*
- prasamsai* "praises" v 3rd sg pres 27, . *praśamsū* pass 3rd
sg pres 67, lw Skt *praśamsati*
- praśamsanahāra* "one who praises" subst dir sg m 108, lw Skt
prasamsati, OG *ana* and *-hāra*
- prāna* "life" subst dir sg m 345, also loc sg m 176, Skt Pa
Pkt *prāna*
- prānam* "forcibly" adv 449, inst sg form of OG *prāna* above
- prārthai* "begs", "asks for" v 3rd sg pres 63, lw Skt *prārthayati*
- prīchai* "knows" v 3rd sg pres 13, 307, *prīcham* pl 83, *parīksati*
Skt *-ks-* > *ch* is foreign to G If we derive this word from
Skt *prīchati*, then *pūchai* above would be a lw from another
dialect
- preriu* "impelled" past part dir sg m 64, *preriyā* pl 101, 216,
prerivaum pot part dir sg n 156, from Skt *prérayati*,
see ND 389 a 22, might be a lw
- pharaśurama* "a prop name" subst obl sg m 151, Skt *paraśurāma*,
note the aspiration
- pharivaum* "touching" pot part inst sg n 313, Skt *spṛśati* =
Pkt *pharisa* > OG *pharisa*, pot part *pharivaum*
- phalahalam* "shine" v 3rd pl pres 452, Skt *sphalati* repeated,
Pā *phala phalai*, Pkt *phalahalai*, MG *phalhale*, *phalphale*, or
more prob it might be merely onomatopoeic
- phalāiam chaim* "is amplifying (the argument)" v cont pres 3rd
pl caus 407, Skt Pa Pkt *phala*, der *phalāiai* with the
auxiliary *chai*
- phalu* "bearing fruit" past part loc sg m 39, Skt *phalati*, past
part *phalita* > Pkt *phalia* > OG *phaliu*, see ND 402 b 47
- phutai* "breaks" 3rd sg pres 287, Skt *sphutyati* > Pkt *phuttai*,
see ND 407 b 38
- phula* "flowers" subst dir pl n 36, 349 538, 540, Skt Pā Pkt
phulla, MG *ful*, see ND 409 a 1
- phulu* "blossomed" past part loc sg m 39, Skt *phullita*, Pkt
phullia, OG *phuliu*
- phedai* "destroys" v 3rd sg pres 355, Skt *sphetayati* > Pkt
phedei, *phedai*, *phediam*, *phedaim* pl 114, *phedī* inf
322, *phedivaum* pot part dir sg n 461, MG *phere*
- phedanahāra* "the destroyer" subst dir pl m 488, Skt *sphetanam*,
Pkt *phedana* + *hāra*, see + *phedai*

- pherū* "rounds" subst dir pl m 215, Skt *sphirati spherayati*, Pkt *pherana* "going round", for the discussion on the word, and for its various forms in Mod I, see ND 410 a 35—b 15, also see Nep *phirnu*, 405 a 6, 651 a 8
- phola* "in vain" adv 130, 131, 126, see ND 111 a 2, prob connected with Skt *phūṭkṛta*.
- phodau* "a blister" subst dir sg m 157, Skt *sphotakah* > Pkt *phodao*, MG *foḍḍo*, the MG *-d-* is due to the influence of the following *-l*, see ND 111 a 35
- baisai* "sits" v 3rd sg pres 365, *bauṭhā* past part dir pl m 266, *bauṭhām* gen pl 509, *baisaṭaum* pot part dir sg n 331, Skt *upaviśati* > Pkt (u)*baisai*, past part Skt *upaviśta* > Pkt *uvaiṭṭha-*, ext in OG *bauṭhau*, see ND 459 a 43 Also Bloch 377 a 25
- būtālisa* "forty two" num sub dir 299, 353, Skt *dvācatvāriṃśat*, Pkt *būttālīsam*, see ND 121 b 5
- batrīsa* "thirty two" num dir 152, obl 231, Skt *dvātriṃśat* > Pkt *batrīsam*, see 318 a 14
- balum* "with might" subst inst sg n 221, 331, 115 *balī* loc sg 388, Skt *balena* > Pkt *balena* > OG *balī m*, MG *bəḷē*, see ND 421 a 13
- balum* "forcibly" adv 221, see *balum* above
- baḷi* "burnt" past part dir sg f 498, *balum* loc sg n 55 *bālyā* caus past part obl sg m 436, *dvalati*, cf Skt *jvalati* > Pkt *balai-*, see ND 425 a 36
- bahina* "a sister" subst dir sg f 181, Skt *lhaḡinī*, Pkt *bhainī bahinī*, the shortening of *-i* is irregular, for similar forms in Mod I see ND 459 b 37, Bloch 374 b 26
- bahiravīḷika* "bracelets, etc" subst dir pl m 450, OG *bahiravau* — Skt *āḷika* *bahiravau* = *bāhi* + *raṭau*, **bāhi* loc sg *bāḷa*, Skt *bāhu*, *raṭau* < Skt *rukṣala* > Pkt *rukḷḷao*, for the shortening *-ā* > *-a*, cf *batrīsa*
- bājanī* "a stool" subst dir sg m 210, *bāja* "a dish for dinner" — *patṭi*
- bāpa* "father" subst dir sg m 143, obl sg m 141, 330, Pkt *bappa*, see ND 431 a 44; Bloch 375 a 15
- bāpa* "poor helpless" adj dir sg m 187, Pkt *bappa* 'a', ext in OG, MG *bāpa*, see ND 420 b 43, Bloch 375 a 20
- bāra* "doors" subst dir pl n 270, Skt *dārā* > Pkt *bāra*

- + *dām* = OG **bārana* ext *bāranaum*, see ND 316 a 10, Bloch 375 b 13
- bāle* "by the young" adj inst pl m 168, Skt *bāla*, Pa Pkt *bāla*, OG *bala*, MG *bāle*, see ND 436 a 38
- bāvīsī* "twenty" num subst dir 134, Skt *dvāimsati*, Pā *dvā*, *vīsati*, *diāvīsā*, Pkt *bāṭisam* the development is irregular, see ND 428 a 44, Bloch 375 b 27
- bāhri* "outside" adv 70, 374 487, Skt *bāhya* contaminated with Skt *bahir* > Pkt *bahira*, the OG form is the loc sg of *bahira*, see ND 428 a 11
- bāmna* "an arrow" subst dir sg 138, Skt *bāna*, Pkt *bāna*, OG *ām* is prob due to *na* MG *bān* is n, see ND 433 a 40
- bāmdharī* "binds" v 3rd sg pres 24, 221, 274, 276, 304, 355, 460, 486, also (na) *bamdham* 530, *bamdhanau* pass pres part dir sg m 150, *bāmdhum* past part dir sg n 165, 216, *bāmdhu* m 250, *bāmdhuraum* pot part dir sg n 282, 284, *bāmdhuvā* obl sg n 447, *bāmdhurai* loc sg n 183, Skt *bandhati* > Pā *bandhati* > Pkt *bamdharī*, OG > *bāmdharī*, see ND 430 a 19
- bāmdhana* "ties" subst dir pl n 467, Skt *bāndhana* > Pkt *bamdhana*, see ND 429 a 46
- bāmdhanī* "knitting" subst dir sg f 370, 538, Skt *bandhanika* > Pkt *bamdhanī*
- bāmha* "an arm" subst dir sg f 92, Skt *bāhuḥ* (m), Pa *bāhā* (f), Pkt *bāhā*, *bāha* (f), see ND 430 b 11, Bloch 376 a 6
- bī* "two" unemphasized num dir 7, 274, 320, 322, 353, 386, 393, *be* (emphasized) 7, 36, *bīha* emphatic adj 340, 434, 444, 491, *bīhum* obl 3, 50, 181, 227, 229, 361, 386, 402, 403, 481, 491, inst 62, 132, 334, 394, 406, 407, 476, 493, loc 381, Skt *die* > Pa Pkt *be* See Grammar for the derivation of the other forms
- bīhai* "both" num dir pl m 102, 463, OG *bīha* + *ī*, for *bīha* see above, for *ī*, see *ī* above
- bīmanī* "twofold" adj dir sg f 269, Skt **dvirbhanita* > **bīmhanī*
- bījau* "second" adj dir sg m 71, 791, *bījā* pl 31, 181, 367, obl 4, 48, 273, 377, 451, 470, *bījau* dir sg n 155, *bījam* pl 393, *bīje* loc pl m 273, Skt *dvitīya*, Pkt *biyya*, ext in OG *bījau*, see Bloch 376 b 12
- bīhai* "fears" v 3rd sg pres 226, *bīhata* pres part dir pl m 60, 264, *bīhnā* past part dir pl m 56, *bīhiraum* pot

- part dir sg n 320, Skt *bibhleti* > Pkt *biheti* but *bihia*, the *i* in *bihai* is irregular, prob contaminated with *bhita*, *bihna*, OG *bihnā* made on the model of Skt *bhinna*, etc
- bīhakana* "coward" adj dir sg m 508, Pkt *bīhakka* on the analogy of *ghalakka*, *bhadakka*, *lhalakka*, etc
- buddhūm* "by the mind" subst inst sg f 74, 80, 101, 168, 379, lw Skt *buddhih*
- būjhaim* "know" v 3rd pl pres 28, 170, also 2nd sg 208, . *būjharai* caus 3rd sg pres 268, *būjharītau* pass caus pres part dir sg m 31, Skt *budhyita* > Pa *buyati* > Pkt *buyjai* > OG *būjhai*, see ND 152 a 37, Bloch 376 b 26
- būḍai* "sinks down" v 3rd sg pres 317, 333, Pkt *buddai*, MG *būḍe*, see ND 452 a 21, Bloch 376 b 31
- betū* "sons" subst dir pl m 143, obl sg m 153, *betaim* inst sg m 415, Pkt *bitta-*, ext in OG *betau*, see ND 155 a 37, the OG word presupposes an earlier word *bettau*
- bedī* "a boat" subst obl sg f 509, Pkt *bedī*, MG *berī*, see ND 156 a 20, 377 a 10
- bemḍriya* "having two senses" adj dir pl m 391 OG *be* + lw Skt *indriya*
- boladau* "a he goat" subst dir sg m 161, Pkt *bolakada*, ext in OG, see ND 430 b 45, 460 a 6, 377 a 26
- bodhī* "advised" past part dir sg f 132, der lw Skt *bodhati*
- bo'a* "things denoted by words" subst dir sg m 319 pl 72 111 135, 217, 283, 330, 392, 466, obl pl m 227, 316, a subst from v *bolai*, see below
- bolai* "speaks" v 3rd sg pres 11, 69, 80, 305 360 362 398, *bolaim* pl 74, 79, 309 185, *bolī* inf 33, 35, also abs 507, *bolatau* pres part dir sg m 267, *bolitūm* gen pl 316, *bolium* past part dir sg n 105, *boliumum* pot part dir sg n 77 293 317 also *bolium* 223, *bolirai* inst sg 385 also loc sg 73, *bolire* inst pl n 221, *bolirū* obl sg 101 298 461 *bolirūm* caus past part dir sg m 17, 376, Pkt *bolīn* > OG *bolai*, see ND 116 a 22
- bolai* *āhīra* "one who speaks" eals' dir sg m 73 279 463, obl pl 243, Pkt *bolīna* - *līna*
- blanai* "recrees" v 3rd sg pres 233 373 535, also (ra) *Uanai* 373, *blanī* abs 322 329 179 461 471 491 *blanum* past part dir sg n 233 473, *blanum* pot part dir sg

- n 230, *bhanū* pass 3rd sg pres 407, Skt *bhanati* > Pkt *blanai*, see ND 468 a 40
- bhanī* "for, towards" postpos 94, 136, 149, 287, abs form of *bhanai* used in this sense, see *bhanai* above
- bhamdāre* "with treasures" subst inst pl m 49, Skt *bhāndāgāra*, Pa *bhanda* + *āgāra* > Pkt *bhamdāro* > OG *bhamdāra* > MG *bhandār*, see ND 464 a 26, Bloch 378 b 26
- bhamai* "rambles" v 3rd sg pres 131, 214, 380, 500, *bhamasi* 2nd sg fut 194 *bhamatau* pres part dir sg m 169, *bhamataim* inst sg m 202 *bhamate* pl m 521 *bhamitū* pot part obl sg n 30 290 Skt *bhramati* > Pkt *bhamai*, see ND 469 a 45
- bhai* "in danger" subst loc sg m 41, *bhae* inst pl m 518, *bhayim* inst sg 495, Skt Pa *bhaya*, Pkt *bhaya*
- bhara* "a loaded cart" subst dir sg m 470, Skt *bhāra*, Pā Pkt *bhara*
- bharu* "full" past part dir sg m 68, 169, *bhariā* pl 63, also obl sg 377 pl 321, *bharu* loc sg n 85, past part of OG *bharai* < Skt *bharati*
- bhalau* "good" adj dir sg m 67, 81, 183, 225, 230, 279, 317, 350, *bhalā* pl 49, 97, 152, 167, 239, 240, 278, also obl 186, 351, 352, *bhale* inst pl m 168, *bhalaum* dir sg n 20, 223, 384, 414, 439, *bhalām* pl 54, 104, 439, *bhalī* obl sg f 321, Pkt *bhallayo*, Apbh *bhallaum*, MG *bhalū*, the short vowel of *bha* in *bhalaum* is due to the unemphatic nature of the word, see ND 471 a 40, Bloch 377 b 26
- bharyo* "oh meritorious" subst voc pl m 205, 483, lw Skt *blarya* + Apbh *ho*, the voc particle, see Hem iv, 346, 350, 367
- blāi* "a brother" subst dir, sg m 143, 146, obl sg 256, Skt *bhrātṛka* > Pa *bhātika* > Pkt *bhāia*, see ND 378 a 10
- bhāiram* "in speaking" pot part loc sg n 364, lw Skt *bhāṣate* with OG *iram*
- blīqi* "in part" subst inst sg m 197, loc sg 274, lw Skt *bhāga*
- blīdīdika* "rent and other things" subst dir pl n 527, OG *līdīlaum* + lw Skt *ādika*, OG *blīlaum* < Pkt *bhādayam* < Skt *blītakam* See ND 475 a 42
- blīla* "food" subst dir sg n 210, Skt *bhaktām* > Pa Pkt *bhattam* see ND 474 a 39
- blāyani* "the vessel" subst loc sg n 159, lw Skt *blāyana*

bhāra "weight" subst. dir. sg. m. 426; obl. 426; inst. sg. *bhāri* 487; also *bhāriim* 169, 471; Skt. *bhārd-* > Pā. Pkt. *bhāra-*; see ND. 175 a 19.

bhāre "heavy" adj. dir. sg. m. n. 324, 326, 386, 487; pl. 531; Skt. *bhārin*, Pā. *bhāriya-* > Pkt. *bhāria-* > OG. *bhāri* > MG. *bhāri* (dialectically, Kāth.); the OG. *bhāre* < **bhāreya-*.

bhārepaṇaim "on account of heaviness" subst. inst. sg. n. 471; OG. *bhāre* + *paṇaim*.

bhāvanāim "by contemplation" subst. inst. sg. f. 89; lw. Skt. *bhāvanā*.

bhāriim "by the state of mind" subst. inst. sg. m. 96; *bhāri* loc. sg. m. 23; lw. Skt. *bhāra-*.

bhāmjai "breaks" v. 3rd sg. pres. 500; also *bhājai* 161; also (na)-*bhāmjaim* 295; ... *bhāmjatau* pres. part. dir. sg. m. 432; ... *bhāgau* past part. dir. sg. m. 489; *bhāgaum* n. 505; *blāgā* obl. sg. n. 489; *bhāgai* loc. sg. n. 512; ... *bhāmjiwai* pot. part. loc. sg. n. 505; *bhājivā* obl. sg. n. 409; Skt. *bhañjati* > Pkt. *bhamjai* > OG. *bhāmjai*; Skt. *bhagnām* > Pā. Pkt. *bhaggam*, ext. in OG. *bhāgaum*; cf. Nep. *bhādenū* ND. 172 a 47; *bhāgnu* 473 b 10; Bloch 378 a 37. The forms *bhājai*, *bhājivā* show the influence of the past part. forms

bhāmgā "pieces" subst. dir. pl. m. 386; Skt. *bhaṅgaḥ* > Pā. *bhaṅgo* > Pkt. *bhamgo*; ext. in OG. *bhāmgau*, see ND. 472 b 10.

bhikāim "for begging" subst. loc. sg. f. 351, 373; lw. Skt. *bhikṣā*.

bhikhārī "a beggar" subst. dir. sg. m. 173; Skt. *bhikṣācara-* > Pā. *bhikkhācāra-* > Pkt. *bhikkhāyara-*; also *bhikkhārī*, the ending -ī should be derived from a form ending in -īla-, though no word in Skt. and Pkt. seems to exist with that ending and with the above meaning; see ND. 176 b 21.

bhiti "a wall" sub. dir. sg. f. 331; Skt. *bhittih* > Pkt. *bhitti* > MG. *bhitī*; see ND. 177 a 16; Bloch 379 b 27.

bhiliim "by the Bhil man" subst. inst. sg. m. 33, 265; Pkt. *bhilla-*.

bhīsa "begging" subst. dir. sg. f. 173; Skt. *bhikṣā* > Pā. Pkt. *bhikkhā*; see ND. 476 b 2.

bhūim "ground", "floor" dir. sg. f. 497; Skt. *bhūmih* > Pā. *bhūmi* > Pkt. *bhūmi*; MG. *bhū* (Kath.), *bhū*, *bhūy*. See ND. 478 a 25; Bloch 380 a 12.

bhūsa "hunger" subst. dir. sg. f. 39, 119, 135, 116; Skt. *bhūḥ*, *bhūḥ*, Pā. *bhūḥ*, *bhūḥ*, Pkt. *bhūḥ*, *bhūḥ*; see ND. 423 b 30.

bhūsim "hungry" adj. inst. sg. m. 199; Skt. *bhūḥ*, *bhūḥ*, Pkt. *bhūḥ*, *bhūḥ*, OG. *bhūḥ*; see Bloch 380 a 36.

- bhūla* "one who has lost his way" adj obl sg m 405, Pkt *bhulla*, ext in OG *bhulau*, MG *bhūlo* See ND 481 a 26
- bhūmda* "a boar" subst obl sg m 170, 255, Pkt *bhumda*, MG *bhūd*
- bhedarm* 'break' v 3rd pl pres 77, Skt lw *bheda*
- bhede* "kinds, types" subst inst pl m 397, lw Skt *bheda*
- bhogarivum* "use" pot part dir sg m 367, lw Skt *bhoga*
- bhoge* "with enjoyments" subst inst pl m 49, lw Skt *bhoga*
- bholā* 'simple' adj dir pl m 462 obl pl m 385, Pkt *bhola* ext in OG *bholau*, MG *bholo*, for the discussion on this and the cognate words in Mod I see ND 479 b 28
- ma* "don't" a prohibitive particle, adv 123, 258, 346, 465 472, 483, Skt Pa *ma* Pkt *ma*
- mailau* "dirty" adj dir sg m 436 460 *mailaum* n 253, 273, 338, 436, *mailām* pl 321, Pkt *mailla*, ext in OG, possibly **mahla* der Skt *mala*, see ND 519 b 13
- mailapanaum* "the state of being dirty" subst dir sg n 303, OG *maila* + *-panaum*
- main* "by me" pron 1st pers sg inst 139, 414, 480, also *mum* 192, and *mai* 544, Skt *mayā* > Pkt *mae* > Apbh *main* > OG *mai* + *im*, the general inst term, see ND 486 a 1
- mauda* "a crown" subst dir sg m 451, Skt Pa *mukuta*, Pkt *maudo*, the change *mu* > *ma* is due to another *u* in the next syllable, see Phonology, p
- magara* "alligators" subst dir pl m 314, an early lw Skt *makara*
- macakodivaum* "to twist" pot part dir sg n 321, cf Nep *machanu* ND 488 a 11, cf Bloch 388 a 15
- madhuraum* "sweet" adj dir sg n 80, lw Skt *madhura* ext
- manasum* "with mind" subst inst sg f 26, lw Skt *manasa*, cf *manasadatta*, *manasāgupta*, etc
- man* 'in the mind' subst loc sg n 202, 528, lw Skt *manas* MG *man*
- maraim* 'die' v 3rd pl pres 107, 284, *mar* abs 70, *maruaum* pot part dir sg n 206, *maru* pass 3rd sg pres 205, *marisu* pass fut 3rd sg 207, *marai* caus 3rd sg pres 146 206, also (na)*maraim* 21, *māriu* past part dir sg m 147, 150, *māriuum* pot part dir sg n 52 147, 282, *marita* caus pass past part dir pl m 136, Skt *marate* > Pa *marat* > Pkt *marai*, see ND 494 b 48

- malum* "with dirt" subst dir sg m 429 535, Skt *Pa* Pkt *mala*,
 MG *mal*, see ND 495 a 30
- masālī* "having rolled and pressed" abs 495, cf Skt *maṣṣa*
 adj "soft", Pa *masati*, Aphb *maṣarakkai*, *masana*, *masāra*,
 MG *maṣṣe*, the derivation is not quite clear See ND 497 a 10
- mastakim* "by the head" subst inst sg n 7 237, lw Skt *mastaka*,
mastaka loc sg n 55, 91
- mahātmāe* "by the ascetics" subst loc pl m 111, 372, *maḥātmaim*
 inst sg 57, lw *mahātma*
- mahātmāpanaum* "the quality of being an ascetic" subst dir sg n
 65, lw Skt *mahātma* + *panaum*
- mahārājum* "by the emperor" subst inst sg m 165, lw Skt
mahārāja
- mamdarūda* "illness" subst dir sg m 523 *mamda* = Skt *mar la*
-tāda pāta (= Skt *pāta*), cf *patati* beside *patati*, cf MG
mādo paryo "he fell ill"
- mā* "mother" used of animals, subst dir sg f 81 141, 113, also
 obl pl 201, Skt *mātd*, Pkt *māā*, see ND 499 a 25
- māi* "mother" for human beings, subst dir sg f 115, Skt *matrka*
 > Pa *mātikā* > Pkt *māi*, see ND 499 a 30-46, see Bloch
 384 a 6
- mājayi* "begs" v 3rd sg pres 266 *mājyaum* pot part dir sg n
 378, *mājyā* obl sg n 173, Skt *mārgayati* > Pa *māgeti* >
 Pkt *maggai*, see ND 500 b 8
- mācēā* "fish" subst dir pl m 311 171 Skt *mātsyah* > Pa *naccho*
 > Pkt *maccio*, ext in OG *māchau* cf M *māi* Bloch
 387 a 30, see ND 501 a 17
- mānasa* "men" subst dir pl m 212, *mānusa* > Pa *mānusa* >
 Pkt *mānusa*, note early change u > a in this word, see
 Bloch 386 a 36, ND 503 b 7
- mālapana* "intoxication" subst dir sg n 401 OG *lāa* = *para*,
 see *mātau* below, see ND 502 b 3
- mātau* "intoxicated" adj dir sg m 121 330 also *māu* 321 *māā*
 obl sg n 312, Skt *mattih* Pkt *neti*, ext in OG, see
 ND 502 b 3
- māum* "by the mother" subst inst sg f 143, lw Skt *māi*
mātrmā "merely" adv 131, 132, the inst sg form of lw Skt *mātr*
mātrmā "head" subst dir sg n 63, *mātrai* loc sg 150 455
 Skt *maṣṣalim* > Pa *maṣṣalam* > Pkt *maṣṣam*, see ND
 503 a 1, Bloch 3-6 b 12

mānai "believes" v 3rd sg pres 81, 202, 212, (na)*mānaum* 304,
mānūnūā pot part obl sg n, Skt *manyate* > Pkt *mannai*,
 see ND 504 a 19

māyūiā "fraudulent" adj dir pl m 462, lw Skt *māyūi* ext
māyūm goyūm "crooked" adj dir sg n 391, Skt *māyitam* and
gopitam > *māiam* and *goram*, cf Nep *gūyā* "a close friend"
 ND 142 b 42

mārai and its forms, see under *marai*

māranahāra "killer" subst dir sg m 31, n 313, agent noun of
 OG *mārai*

margi 'in the way' subst loc sg m 112, 130, lw Skt *mārga-*
masa "months" subst dir pl m 3, Skt *māsa*, Pa Pkt OG *māsa-*,
 MG *mās*, see ND 506 b 11

māsā months' subst dir pl m 479, Skt *māsa-*, Pa Pkt *māsa-*
 ext in OG *māsau*

māsakalpm 'even in about a month' subst inst sg 369, OG
māsa + lw Skt *lālpa* with loc ending

māharaum "my, mine" pron 1st pers possessive, and adj dir sg n
 85, 111, 256, 324, 356, 475, 544, *māharām* pl 331,
māharai loc sg 468, *māharau* dir sg m, Skt *mama*
 replaced by Pkt and Apbh *maha* to which the postpos *harau*
 seems to have been added, see ND 518 b 3

māhi "in, into" postpos c obl 5, 8, 16, 19, 27, 29, 33, 38, 42, 60,
 70, 97, 128, 317, 318, etc, Skt *madhye* > Pā *mayjhe* > Pkt
mayjhe > Apbh *mayjhi* > OG *māhi* > MG *mā*, the change
 -jh > h is special See ND 499 a 23

māhitau 'from' postpos 432, OG *māhi* + *tau*, see above for
 both

māhi thiki "from" postpos c obl 19, OG *māhi* + *thikī*, see
 above for both

māhīlā "belonging to the interior" adj dir pl m 461, OG *māhi* +
lau, as Pkt *mayjhīla* would give *mājhīlau*

māhomāhi "among each other" adv 360, Apbh *mayjha hu mayjhi*
mamda "forcibly" adv 404

māmdalum "in the circle" subst loc sg n 354, Skt *mandalam* >
 Pkt *mandalam*, cf MG *māḍḍa*, see Bloch 386 a 19, 382 a 24,
 ND 502 a 31

māmdūm "are written" v pass 3rd pl pres 274, Skt *mandayati* >
 Pkt *mandati* > OG *māmdai*, pass *māmdū*; '502 a 4'

mīti "having assembled" abs 510, Skt Pa m

- abs. *mula*; MG. *mahū*, *mafi*; . . . *maihum* past part. loc. sg. n. 239; see Bloch 388 a 25; ND. 509 a 36.
- mīa* "a pretext" subst. dir. sg. n. 381; Skt. *miṣam*, Pkt. *miṣam*; see Bloch 383 a 33.
- mīmēū* "is closed" v. pass. pres. 3rd sg. 277; Skt. *mīṣyate* > *mīcēū*, al-o *mīmēana* (subst.), OG. *mīmēan* or *mīcēū*, pass. *mīcēū*, *mīmēū*; MG. *mīcēū*; see ND. 507 a 43.
- mīndām* "ciphers" subst. dir. pl. n. 271; Skt. *bindāh* m.; Pā. *bindu*; ext. in OG. *mīndaum* n; the change -d- > -ḍ- in this word is unexpected. See ND. 503 b 13 for discussion on similar words.
- mukṭii* "to absolution" subst. loc. sg. f. 179; lw. Skt. *mukṭih*.
- mujha* "me" pers. pron. 1st. pers. obl. sg. 63, 138, 168, 178; Skt. *mūhyam* > Pā. Pkt. *majjham* which > *mujha* in Pkt. and Aphi. on the analogy of *tujham*; note OG. -ū- in a pron.
- muha* "face" subst. dir. sg. n. 321; obl. sg. 237, 511; *muhi* inst. sg. 372; also loc. sg. 207, 172, 501, Skt. *mūkham* > Pkt. *muham*; MG. *mūh*; see ND. 517 a 8.
- muhamḍaim* "with the face" subst. inst. sg. n. 316, Skt. *mūkham*, Pkt. *muḥadam*, ext. in OG. *muḥadaum*, MG. *mūdhū*, see ND. 517 a 8.
- muhanṭau* "a minister" subst. dir. sg. m. 431, *muhamṭaim* inst. sg. 150; Skt. *mahān* replaced by Pkt. *mahanta-*; ext. in OG.; the development of -u- and the absence of OG. -ām- are irregular, prob. it is a Pkt. lw. influenced by *muha-* "a mouth".
- mūu* "dead" dir. sg. m. 227, . . . *mūū* pl. 411, also obl. 98, *mūūm* gen. pl. 98, *mūūm* loc. sg. n. 319, Skt. *mṛtāh* > Pkt. *muu* > OG. *mū-u*; see ND. 520 b 5.
- mūlṭṭam* "basic" adj. dir. sg. n. 51, 509, *mūlagu* loc. sg. m. 272; *mūlṭṭi* obl. sg. m. 273, *mūlagu* obl. sg. f. 322, Skt. *mūlagṛāṇam* > Pkt. *mūlṭṭam*, MG. *mūlṭṭā*, see Bloch 390 a 8.
- mūmlai* "leaves" v. 3rd sg. pres. 98, 200, 375, (na) *mūmlaim* 118, 552; *mūmlaim* 3rd pl. pres. 291, . . . *mūmlai* abs. 220, 3-3, 501; . . . *mūmlai* pres. part. dir. sg. m. 467, . . . *mūmlai* past part. dir. sg. m. 185, 379, *mūmlai* pl. 521, 528, also *mūkṣi* 79; *mūmlai* inst. pl. 195, *mūmlai* dir. sg. f. 244; . . . *mūmlai* pass. pres. part. dir. pl. m. 217, *mūmlai* inst. pl. m. 19, Skt. *mūlāṇi* > Pkt. *mūmlai* and also by contamination with *mūlṭṭi*, *mūmlai* the OG. form is due to further contamination between

mānai "believes" v 3rd sg pres 81, 202, 212, (na)*mānaṃ* 304;
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māsa "months" subst dir pl m 3, Skt *māsa*, Pa Pkt OG *māsa*,
 MG *mās*, see ND 506 b 11

māsā "months" subst dir pl m 479, Skt *māsa*, Pā Pkt *māsa*
 ext in OG *māsau*

masakalpum "even in about a month" subst inst sg 369, OG
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māharai loc sg 468, *māharau* dir sg m, Skt *mama*
 replaced by Pkt and Apbh *maha* to which the postpos *harau*
 seems to have been added, see ND 518 b 3

māhi "in, into" postpos c obl 5, 8, 16, 19, 27, 29, 33, 38, 42, 60,
 70 97, 128, 317, 318, etc, Skt *madhye* > Pā *mayjhe* > Pkt
mayjhe > Apbh *mayjhi* > OG *māhi* > MG *mā*, the change
jjh > *h* is special See ND 499 a 23.

māhūtau "from" postpos 432, OG *māhi* + *tau*, see above for
 both

māhi thikī "from" postpos c obl 19, OG *māhi* + *thikī*, see
 above for both

māhulā "belonging to the interior" adj dir pl m 461, OG *māhi* +
-lau, as Pkt *mayjhilla* would give *mājhīlau*

māhomāhi "among each other" adv 360, Apbh *mayjha hu mayjhi*
māmda "forcibly" adv 404

māmdalum "in the circle" subst loc sg n 354, Skt *māṇḍalam* >
 Pkt *maṇḍalam*, cf MG *māṇḍa*, see Bloch 386 a 19, 382 a 24,
 ND 502 a 31

māmdūm "are written" v pass 3rd pl pres 274, Skt *mandayati* >
 Pkt *mandati* > OG *māmdai*, pass *māmdū*; see ND 502 a 40
mūti "having assembled" abs 510, Skt Pā *mūlati* > Pkt *mūlai*,

- abs *mūha*; MG. *maṣṭū*, *maṣi*; . . . *mūlum* past part. loc. sg. n. 239; see Bloch 388 a 25; ND. 509 a 36.
- mīsa* "a pretext" subst. dir. sg. n. 384; Skt. *mīsam*, Pkt. *mīsam*; see Bloch 388 a 33.
- mūncī* "is closed" v. pass pres. 3rd sg 277; Skt. *mṛcye* > *mīcāi*, also *mūncapa* (subst.), OG. *mūncan* or *mīcāi*, pass. *mīcī*, *mūncī*; MG. *mīcī*; see ND. 507 a 13.
- mūmdān* "ciphers" subst. dir. pl. n. 274; Skt. *bindūh* m.; Pā. *bindu*; ext. in OG. *mūmdān* n.; the change -d- > -ḍ- in this word is unexpected. See ND. 503 b 13 for discussion on similar words.
- muktī* "to absolution" subst. loc. sg. f. 179; lw. Skt. *muktih*.
- mujha* "me" pers. pron. 1st. pers. obl. sg. 63, 138, 168, 178; Skt. *mūhyam* > Pā. Pkt. *mayjham* which > *mujjha* in Pkt. and Aphb. on the analogy of *tujjham*; note OG. -ū- in a pron.
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- mūhamṣam* "with the face" subst. inst. sg. n. 316; Skt. *mūlham*, Pkt. *mūhadam*, ext. in OG. *mūhadam*, MG. *mūdhū*; see ND. 517 a 8.
- mūmtau* "a minister" subst. dir. sg. m. 431, *mūamtam* inst. sg. 150, Skt. *mūhān* replaced by Pkt. *mūamta*; ext. in OG.; the development of -u- and the absence of OG. -ām- are irregular; prob. it is a Pkt. lw. influenced by *mūha* "a mouth".
- mūm* "dead" dir. sg. m. 227, . . . *mūā* pl. 414, also obl. 98, *mūām* gen. pl. 98, *mūmam* loc. sg. n. 319, Skt. *mṛta* > Pkt. *mūm* > OG. *mū-u*; see ND. 520 b 5.
- mūlayam* "basic" adj. dir. sg. n. 51, 509, *mūlayu* loc. sg. m. 272, *mūlayi* obl. sg. m. 273, *mūlayu* obl. sg. f. 322, Skt. *mūlayam* > Pkt. *mūlayam*, MG. *mūlayi*, see Bloch 390 a 8.
- mūmkai* "leaves" v. 3rd sg. pres. 28, 300, 375, (na) *mūmkau* 118, 552; *mūmdam* 3rd pl. pres. 291, . . . *mūmkī* abs. 220, 583, 591; . . . *mūmdam* pres. part. dir. sg. m. 467, *mūmdam* past part. dir. sg. m. 185, 379, *mūmdyī* pl. 521-523, also *mūdyī* 79; *mūmdye* inst. pl. 198, *mūmkī* dir. sg. f. 244, . . . *mūmdī* pass. pres. part. dir. pl. m. 217, *mūmdī* inst. pl. m. 49, Skt. *mūmkā* > Pkt. *mūmkā*, and also by contamination with *mūmdam*, *mūmkī*, the OG. form is due to further contamination between

- Pkt *mullai* and *mumcai*, MG *mūlc*, see Bloch § 94, 231-252, also 389 a 1, ND 510 b 5
- mumkāianahūra* "one who releases" subst dir sg m 102, *mūmkāvana* (the causal abst noun from OG *mūmkai*) + *hūra*, see above
- mela* "unison" subst dir sg m 237, Skt Pa Pkt *melo*, MG *mel*, see ND 518 a 8, Bloch 390 b 30
- melai* "leaves" v 3rd sg pres 447, 448, *melivā* pot part obl sg n 448 Pkt *mullai mellai*, MG *mele*
- melaṃ(na)* "joins" v 3rd sg pres 337, *meṭi* abs 269, 368, Skt caus *melayati* > Pa *meleti*, Pkt *melai*, MG *melve*, see ND 509 a 36
- melāic* "in the assemblage" subst inst pl 364, *melāiai* loc sg 62, Skt *melāpakah* > Pkt *melāvaṃ*, MG *melāic*
- molaṭau* "free" adj dir sg m 185, Skt *mukta*, Pa *mullo*, contaminated with *molḷho* (Skt *molśah*), Pkt *mukla*, *mullala*, *molḷa*, *molḷala*, Apbh *molḷalada*, MG *molḷo*, see Bloch 391 a 10
- molśi* "in absolution" subst loc sg m 55, lw Skt *molśa*
- motau* "big" adj dir sg m 55, 210, 264, *motā* pl 62, 176 199, 243, *motauṃ* dir sg n 44, 201, obl *molūṃ* 5, *motai* inst sg m 372, *motc* pl 442, *motai* loc sg 154 186 403, *motī* dir sg f 162, 409, **mottako* > OG *motau*, MG *motc*, see ND 520 a 10
- motapana* "greatness" subst dir sg n 289, OG *mota* (unextended) + *pana*, *pana* < Skt *trana*, see above
- moramgī* "an ornamented belt of peacock feathers" subst dir sg f 447, Skt *mayūrāṅgikā*
- mohai* "charms" v 3rd sg pres 162, *mohi* pass 3rd sg pres 249, *mohuṃ* dir sg n 203, Skt *mohāyati* > Pa *moheti* > Pkt *mohai*
- mlānapanaṃ* "owing to feebleness" subst inst sg n 99, lw Skt *mlāna*, OG *panaṃ*
- yati* "ascetics" subst dir pl m 387, also obl pl 362, also *yatī* 251, 504, lw Skt *yatīh*
- yatīpanaṃ* "asceticism" subst dir sg n 62, lw Skt *yatī* + OG *-panaṃ*
- yuktaṃ* "fit, proper" adj dir sg n 91, ext of lw Skt *yuktam*
- yāuranam* "through youth" subst inst sg n 153, lw Skt *yāuranam*

- rai* "love" subst dir sg 65 '61, Skt *ratih*, Pkt *rai*
racum "is made" past part dir sg n 26, lw Skt *racati*
rajum "with dust" subst inst sg f 217, lw Skt *rajah*
rae "lost" conj 478, Apbh *rakllyi* > *rāllyi*, with a special
 shortening in the auxiliary word
rai *i* *hrai* "by amusing" caus pot part loc sg n 353; Skt *rāmāṭi*
 > Pa *ramāṭi* > Pkt *ramai* > OG *ramai*, ext caus *ranāḍa*,
 > *ramāḍai*
ralai "lives" v 3rd sg pres 368, 370, 386, 414, (na)*ralaim* 386,
 pl 60, 67, 97, *rahisi* 2nd sg fut 292, . *rahatī* pres part
 dir pl m 389, also obl pl m 21, *rahatim* gen pl 99, 110
 102, . *rahiu* past part dir sg m 23, 109 193 218, 256, 500,
raliyā pl 387, 388, *rahium* dir sg n 271, *rahium* inst sg 18,
rahicum pot part dir sg n 227, 334, 167, also *rahicūm*
 154; also *rahium* 223, *rahinā* obl sg n 477, Skt *ralati*
 'leaves', *ralah* (subst), Pa *ralati*, Pkt *ralai*, for the deri-
 vation see ND 531 a 22
ralai al ira "one who lives" subst dir pl m 416, obl sg m 385,
 OG *rahana* + *hira*, see above
rahaim "for, to" postpos 2, 8, 9 14, 20 21 22 31, 40, 146, 167,
 316, etc, also *raim* 28, seems to be the same word as in *hara* : in
 OG *tālarau*, *nūharau*, also written *haim*
ramjarnā "to please" caus pot part obl sg n 370, 373, Skt
rañjasyati Pa *rañjati*, *rañjāpeti*, Pkt *ramjarnai* > OG *ramjarni*
ramjarnakāra "one who pleases" subst dir sg n 511, OG
ramjarnana "causing to be glad", + *hira*
rāra "ash" subst obl sg f 336, Skt *raśā* Pa Pkt *raklā*, see
 Bloch 393 a 32
rārai "protects" v 3rd sg pres 22 362 373 481 (ra)*rārum* 365,
 . *rāri* past part dir sg f 18, 19 also *ab* 217, 353, .
rārium pot part dir sg n 284 *raṛai* obl sg n 418, Skt
raśā > Pa *raklāti* > Pkt *raklā*, Bloch 393 a 37, ND
 552 b 5
rāra al ira "one who protects" subst dir sg m 463, obl sg m
 318, OG *rāra* — *hira*, see above
ri di "aches" subst dir sg f 115 OG *rāra* (see above) ext
 with *di*, see ND 527 b 8, Bloch 393 b 31
riai "takes pleasure in" v 3rd sg pres 231, (na)*riaim* 291,
 also pl 325 Skt *raçy* > Pa *raçai* > Pkt *raçai*, see ND
 552 b 40

- rājakuḷa* "in the royal family" subst loc sg n 131, lw Skt *rājakula*
rājapuruse "by the king's officers" subst inst pl m 19, lw Skt
rājapurusa-
rājām "by the king" subst inst sg m 103, 113, 118, 145, 149,
 495, lw Skt *rājā*
rajāne "by the kings" subst inst pl m 169, lw Skt *rājānah-*
rājyalaksmīm "by the royal treasure" subst inst sg f 32, lw
 Skt *rājyalaksmī*
rātadī "redness" subst obl sg f 208, Skt *rakta*, Pa Pkt *ratta*,
 ext with *-dī* in OG, MG *ratadī*, see ND 534 b 26
rānūm "by the queen" subst inst sg f 147, Skt *rājñī*, Pā Pkt
rāññī, also Pkt *rāññā*, *rannī*, *rāñī*, see Bloch 394 a 16, ND
 535 a 5
rāte "by the red" adj inst pl m 273, Skt *raktaka-* > Pā *rattaka*
 > Pkt *rattao* > OG *rātau*, see Bloch 394 a 25, ND 534 b 26
rātrum "by night" subst loc sg f 490, lw Skt *rātri-* or might be
 an OG word
ratrum rātrum "every night" adv 480, *rātrum* (see above) repeated
rāmatum "in play" subst loc sg f 316, Skt *ramyatī* > Pa *rammatī*
 > Pkt *rammar*, adj *ramma-*, OG *rāmatī*, see ND 530 a 4
 MG *ramatī* is due to the influence of MG *rame* v
rāya "a king" subst obl sg 13, 17, 54, 56, 60, 495, Skt *rāja* > Pa
rājā > Pkt *rāya*, see Bloch 393 b 25, ND 531 a 13-21
rāmka "a beggar" subst dir sg m 122, 138, 465, obl sg 14, 45,
 Skt *rankah* > Pa *ranko* > Pkt *ramko*
risī "a sage" subst dir sg m 333, lw Skt *rsih*, Pkt *risī*
riyae "gait" subst inst pl 363, (1) Skt *ṛitam* > Pkt *riam* ext in
 OG *riaam*, *rium*, (2) "manner", Skt *ṛitih* > Pkt *rū-*
rīsāvaī "gets angry" v 3rd sg pres 76, Skt *ṛīkṣyatī* "is hurt",
 Pa *rissatī* > *rissatī* > *rīsai*, caus *rīsāvaī*, the causal form seems
 to have replaced the primitive one with no appreciable change of
 meaning, see Bloch 395 a 25, ND 538 a 50 The verbs ex-
 pressing feelings tend to become reflexive
rīsaim "with anger" subst inst sg f 131, Skt *ris* > MG *rīs*, the
ī seems to be due to the influence of the v *rīsai* See ND
 538 a 40
rīsāla "prone to anger" adj dir pl m 74, OG *rīsa* + *-āla*, the
 latter from Skt *ālu*, MG *rīsāl*, see above
rulvaum "wandering" pot part dir sg n 406, 481 Pkt *rulai*,
 MG *rale*, see ND 540 b 1

- ruṇi* 'a sage' subst dir sg m 63, lw Skt *ṛṣi*
- ruṇi* 'a silver coin' subst obl sg m 187, Skt *rūpaka* > Pkt *rupa* > OG *rūti*
- rūṇi* 'good' adj dir pl m 160 192, obl sg m 40 162 229, 323 368, pl 317 408, *ruṇaum* dir sg n 24, 139 244 328 419
ruṇim pl 171, *ruṇaim* inst sg n 53, also *rūṇu* 153, also loc sg n 311, *rūṇi* dir sg f 273 obl sg f 170, Skt *rūpa*, Pkt *rūti* ext in OG with *-laum* = *ruṇaum* MG *rūrū*
- rūṇum* with beauty subst inst sg n 153, lw Skt *rūpa*
- rūṇi* 'having the form of' adj dir sg m 62 106 264 408 538, *rūṇa* pl 488, also *rūṇi* 438, also obl sg 32 36 60, 123 137 160 311, 160 pl 188 *rupūm* dir sg n 89 137, 297 197, *rūṇi* pl 188 197, 538, also *rūṇijū* 497, *rūṇu* inst sg all genders 217 264 488, 529 *ruṇu* loc sg all genders 290 462 197 lw Skt *rupi* ext
- rūṇi* 'in the form of' adj obl sg f 170 423 538, lw Skt *rūṇi*
- rūṇi* *ḥaui* 'obstruct' v 3rd pl pres 264, *ruṇi* *ḥau* past part dir sg m 207, *ruṇi* *ḥui* pl, Skt *ruṇi* *ḥi* Pkt *ruṇi* *ḥai*, past part Skt *ruṇi* *ḥi*, Pkt *ruṇi* *ḥa* further ext OG *ruṇi* *ḥi* see ND 538 b 33
- rouṇi* 'wearing' pot part dir sg n 319 *rouṇi* inst sg n 107, *rouṇi* obl sg n 334 Skt *roḍa* > Pa *roḍa* > Pkt *ron* OG *roi* MG *rorū* See ND 540 a 13
- roge* with diseases subst inst pl m 382 lw Skt *roga*
- roṇi* 'silk' adj dir pl m 377, obl pl m 488 189 lw Skt *roṇi* ext
- ruṇi* *ḥapinū* 'fiercely' subst inst sg n 146 lw Skt *rūṇi* *ḥa* > OG *ḥapinū*
- ruṇi* 'as far as' postpos 169 159 211 lw with 309 'on account of' 321, 491 533 at the time of 351, special development as postpos from *ḥapinū* loc sg of *ḥapinū*, see *ḥapinū*
- ruṇi* 'very little' adv 318 *rouṇi* perhaps an ext of *ḥapinū* > *ḥapinū* (1) 'a touch', cf Nep *ḥapinū* follow which may represent OG *ḥapinū* for *ḥapinū* of *ḥapinū* used after pronouns to show indifference
- ruṇi* 'go' v 3rd pl pres 211 312 (2nd) *ḥapinū* 124 486 *ḥapinū* 1st 2nd sg 283 *ḥapinū* 124 194 287 486, Skt *ḥapinū* Pa *ḥapinū* Pkt *ḥapinū* *ḥapinū* past part dir sg n 180

rājakulī "in the royal family" subst loc sg n 131, lw Skt *rājakulī*
rājapuruse "by the king's officers" subst inst pl m 19, lw Skt
rājapurusa

rājām "by the king" subst inst sg m 103, 113, 118, 145, 149
 495, lw Skt *rāja*

rājāne "by the kings" subst inst pl m 169, lw Skt *rājānah*

rājyalakṣmīm "by the royal treasure" subst inst sg f 32, lw
 Skt *rājyalakṣmī*

rātadī "redness" subst obl sg f 208, Skt *rahta*, Pa Pkt *ratta*,
 ext with *-dī* in OG, MG *rātadī*, see ND 534 b 26

rānūm "by the queen" subst inst sg f 147, Skt *rājñī*, Pa Pkt
rāññī, also Pkt *rāmā*, *rannī*, *rānī*, see Bloch 394 a 16, ND
 535 a 5

rāle "by the red" adj inst pl m 273, Skt *rahtaka* > Pa *rattaka*
 > Pkt *rattao* > OG *rātau*, see Bloch 394 a 25, ND 534 b 26

rātrum "by night" subst loc sg f 490, lw Skt *rātrī*- or might be
 an OG word

rātrum rātrum "every night" adv 480, *rātrum* (see above) repeated

rāmātrum "in play" subst loc sg f 316, Skt *ramyatī* > Pā *rammatī*
 > Pkt *rammai*, adj *ramma-*, OG *rāmātrī*, see ND 530 a 4

MG *ramatī* is due to the influence of MG *ramē* v

rāya "a king" subst obl sg 13, 17, 54, 56, 60, 495, Skt *rājā* > Pa
rājā > Pkt *rāya*, see Bloch 393 b 25, ND 531 a 13-21

rāmīla "a beggar" subst dir sg m. 122, 138, 465, obl sg 14, 45,
 Skt *raṇḥa* > Pā *raṇho* > Pkt *ramho*

rīsī "a sage" subst dir sg m 333; lw Skt *ṛṣiḥ*, Pkt *rīsī*

rīyae "gait" subst inst pl 363, (1) Skt *ṛitam* > Pkt *riam* ext in
 OG *riaam*, *rium*, (2) "manner", Skt *ṛitih* > Pkt *rīi*

rīsātai "gets angry" v 3rd sg pres 76, Skt *ṛiśyatī* "is hurt",
 Pa *riśatī* > *rissatī* > *rīsai*, caus *rīsātai*, the causal form seems
 to have replaced the primitive one with no appreciable change of
 meaning, see Bloch 395 a 25, ND 538 a 50 The verbs ex-
 pressing feelings tend to become reflexive

rīsām "with anger" subst inst sg f 131, Skt *ṛiś* > MG *rīs*, the
-i- seems to be due to the influence of the v *rīsai*. See ND
 538 a 40

rīsāla "prone to anger" adj dir pl m 74, OG *rīsa* + *-āla*, the
 latter from Skt *-ālu*; MG *rīsāl*, see above

rulnaum "wandering" pot part dir sg n 406 181, Pkt *rulai*,
 MG *rolē*, see ND 510 b 1

- rusi* "a sarge" subst dir sg m 68, lw Skt *rsih*
rūā "a silver coin" subst obl sg m 187, Skt *rūpaka* > Pkt *rūaga* > OG *rūu*
rūdā "good" adj dir pl m 160, 192, obl sg m 40, 162, 229, 328, 368, pl 317, 468, *rūdaum* dir sg n 24, 139, 244 328 419, *rūdām* pl 471, *rūdaum* inst sg n 53, also *rūda* 153, also loc sg n 331, *rūdī* dir sg f 273, obl sg f 470, Skt *rūpa*, Pkt *rūa* ext in OG with *-daum* = *rūdaum*, MG *rūrū*
rūpim "with beauty" subst inst sg n 153, lw Skt *rūpa*
rūpiu "having the form of" adj dir sg m 62, 106, 264, 408, 538, *rupia* pl 488, also *rūpiā* 438, also obl sg 32, 36, 60, 123, 137, 169, 341, 460, pl 488, *rupium* dir sg n 89, 137, 297, 497, *rūpiā* pl 488, 497, 538, also *rūpiyām* 497, *rūpi* inst sg all genders 217, 264, 488, 529, *rūpi* loc sg all genders 290, 462 497, lw Skt *rūpī* ext
rūpinī "in the form of" adj obl sg f 170, 423 538, lw Skt *rūpinī*
rūmdhaum "obstruct" v 3rd pl pres 264, *rudhiu* past part dir sg m 207, *rūdhūm* pl, Skt *rundhati*, Pkt *rumdhai*, past part Skt *ruddha*, Pā Pkt *ruddha*, further ext OG *rūdhui*, see ND 538 b 33
rouaum "weeping" pot part dir sg n 319, *rouaum* inst sg n 107, *rouū* obl sg n 331, Skt *rodati* > Pā *rodati* > Pkt *roai*, OG *roi*, MG *roiū* See ND 510 a 13
roge "with diseases" subst inst pl m 382, lw Skt *roga*
rogūā "sick" adj dir pl m 377, obl pl m 488, 189, lw Skt *rogī* ext
rāudrapanaum "fiercely" subst inst sg n 146, lw Skt *rāudra* + OG *panaum*
lagai "as far as" postpos 109, 159, 214, "by, with" 309, "on account of" 321, 491, 533, "at the time of" 351, special development in postpos from *lagai* loc sg of *lāgaum*, see *lāgai*
lagāreka "very little" adv 318, *lagāra* perhaps an ext of *lagga* + *lāra* (?) "a touch", cf Nep *lagīnu* "follow" which may represent OG *lagāra*, for *eka* cf *eka* used after pronouns to show indefiniteness
lahai 'gets' v 3rd sg pres 211 342, (na) *lahaum* 124 486, *lahisi* fut 2nd sg 293, *lahī* abs 124, 191, 285, 498, Skt *labhate*, Pā *labhati*, Pkt *lahai*, *lādhaum* past part dir sg n 180,

- 251 325, 183 487, *ladhaum* inst sg n 270, *lādhi* dir sg f 293, *ladhūm* inst sg f 179, Skt *labdha*, Pa Pkt *laddha*, ext in OG *lādhaum*, see Bloch 399 a 40, ND 551 a 9
- laksmīm* "with wealth" subst inst sg f 69, 153, lw Skt *laksmī*
- lahudau* 'small young' adj dir sg m 515, pl 377, Skt *laghuh* > Pa *laghu* > Pkt *lahu*, ext in OG with *dau*, see also *halu*
- lākadaum* "wood" subst dir sg n 447, *lākada* loc sg 133, Skt *lakuta* > Pa *lakuta* > Pkt *lakkuda*, OG ext *lākadaum*, see ND 563 b 29, Bloch 397 a 1
- lasa* "sealing wax" subst dir sg f 489, Skt *laksā* > Pkt *lakkhā*, see ND 555 b 6, Bloch 389 a 8
- lasa* "the number 100,000" subst dir 194, 452, *lāse* inst pl 123, 194, Skt *laksah* > Pa Pkt *lakkham*, see Bloch 398 a 15, ND 552 a 30
- lasagunau* "hundred thousand fold" adj dir sg m 178, Skt *laksaguna* > Pkt *lakkha guna*, ext in OG
- lasamulaum* "worth a hundred thousand" adj dir sg n 530, *lāsa* as above, *mūlaum* < Pkt *mullaam* < Skt *mūlyakam*
- lāgar* "sticks hard" intrans v 3rd sg pres 241, *lāgarim* pl 137, 412, *lāgisum* fut 3rd pl 137, *lāgalūm* pres part f loc sg 359, *laga* past part dir pl m 137, *lāge* inst pl m 13, *lagāda* caus pres 3rd sg 113, Skt *lagyatī* > Pa *laggatī* > Pkt *laggar*, see Bloch 398 a 25, see ND 553 a 8, 544 b 33
- laja* "shame" subst dir sg f 75, *lājaim* inst sg 158, 478, Skt Pa Pkt *lajja*, see Bloch 398 a 1, ND 533 a 43
- lājai* "is ashamed of" v 3rd sg pres 355, *lājvai* pot part loc sg n 254, *lājū* pass 3rd sg pres 209, *lājvaum* caus pot part dir sg n 77, Skt *lajyate* > Pa *lajyatī* > Pkt *lajjai*
- lādhaum* and its derivatives, see under *lahai*
- lābhaum(na)* 'is obtained' v 3rd sg pres 155, Skt *labhyate* > Pkt *labbhai*
- lamsai* "throws" v 3rd sg pres 159, same as OG *nāmsai*, see *nāmsanahara* above
- lamca* "bribe" subst dir sg f 392, Skt *lañcā* > Pa *lañcā* > Pkt *lamcā*, see Bloch 398 a 38
- lu* "takes" v 3rd sg pres 178, 223, 300, 312, 361, 372, (na)him 41, 61, 223, 370, 430, *lei* abs 146, 160, 214, 259, 431, 508, 540, *letaum* pres part inst sg m 81, *līdhau* past

part dir sg m 211, *līdhā* pl 521, *līdhai* loc sg n 159, *levaum* pot part dir sg m 370, *levaum* n 14, 158, 179, 295, 300, 317, 335, 378, 426, *levā* obl sg n 218, 223, 367, 384, 458, 471, *levai* loc sg n 180, Skt *lāti* replaced by *leti* Pa, Pkt *lei* > OG *lu*, p̄st part *lita-* replaced by *liddha-* in Pkt on the analogy of *laddha* (Skt *labdha*), and ext in OG, see Bloch §§ 77, 200, 229, 252, and also ND 556 b 30, where a discussion on the history of this word is given

* *līhālā* "a line drawn in sand, etc" subst obl sg n 168, Skt *lekḥā*, Pkt *lehā*, OG *līhā*, ext with *-ālaum*, see ND 556 a 26, the word seems to be connected with *līh-*, which is found in most of the Mod I languages

lūsaum "dry, unbuttered" adj dir sg n 325, Skt *rūksām*, *lūksam* > Pkt *luḷkha-*

lūgadaum "cloth" subst dir sg n 272, *lūgadā* obl sg n 273, 436,

Pa *lugga* > Pkt *lugga*, ext in OG with *-daum*, see ND 553 b 3

lesaum "calculation" subst dir sg n 480, *lesā* obl sg n 137, Skt *lekhyā* > Pa *lekḷkha-* > Pkt *lekḷkha*, ext in OG

lesaiū "is counted" p̄ss 3rd sg pres 437, *lesaiūvū* pot part dir pl m 163, 523, prob a new formation from *lesaum* above

lenahāra "one who takes" subst dir pl m 176, agent noun from *leti*, *le(a)na* + *hāra*, see *lu* above

loka "people" subst dir pl m 392, *loke* inst pl m 13, 67, 183, lw Skt *loka*

lokīka "ordinary" adj dir pl m 162, lw Skt *laukika*

loca "pulling out the hair" subst dir sg m 355, a Jaina religious word, prob coined from Skt *locayati*, the Skt word being *luñca*

lopī "having transgressed" abs 187, *lopuai* pot part loc sg n 113, Skt *lupjati* caus *lopayati* > Pkt *luppai*, caus *loppai*

lobhī "in greed" subst loc sg m 153, lw Skt *lobha*

lobhīū "greedy" adj dir sg m 376, *lobhīa* pl 150, Skt lw *lobhī* ext

lohadaum "iron" subst dir sg n 218 489, *lohadaī* loc sg 133, Skt *loha-* > Pa Pkt *lola*, ext in OG with *-daum*, see Bloch 100 b 10, ND 563 a 25

lohī "blood" subst obl sg n 164, Skt *lohita* > Pa *lohita* > Pkt *lohiam*, see ND 563 a 41

vairī "enemy" subst obl pl m 435, Skt *vairī*, Pkt *vaira*, *vairī*, Pa *rerī* was a different development

- vāṃgana* "brinjal" subst dir sg n 234, Pā *vāṃgano* > Pkt *vaṃgana*, *vaṃgana*- > MG *īḡan*, *īgan*, see ND 449 a 7, 495 a 8, Bloch 404 a 35
- vasānai* "praises" v 3rd sg pres 305, 398, 399, *vasānisi* fut 3rd sg 280, *vasānītaum* pot part dir sg n 237, *vasāni* past dir sg f 322, 346, 413, *vasanīām* dir pl n 322, Skt *vyākhyāna* n > Pkt *vakkhāna* n *vakkhānai* v, see ND 413 b 43, Bloch 404 a 18
- vacanādesum* "by an order of word" subst inst sg m 93, lw Skt *vacanādesa*
- vacanum* "by word" subst inst sg n 106 132 also *vacani* 131, 151 *vacane* inst pl 101, 155, lw Skt *vacana*
- vataloya* "a metal pot" subst dir sg f 489, Skt *vattaloḥam*, Pā *vattaloḥam*, Pkt *vattaloḥa* cf Pkt *vatta*- "a cup", MG *vattor*, see ND 416 a 40
- vada* "a banian tree" subst dir sg m 234, > Skt Pā *vata*, Pkt *vada*, MG *īar*, see ND 421 b 27
- īadau* "big" dir sg m 16, pl *vadā* 110, *vadī* dir sg f 159, 301, 374, Skt *vadra* > Pkt *iadda*, ext in OG, MG *iado*, see ND 417 b 26
- īadar* "with" postpos 187, also *vadaum* 428, prob an inst sg form of some such OG word as *īadau* (above ?)
- vadapani* "in the old age" subst loc sg n 99, 388, OG. *iada* (unext) + *-panaum*
- vanatām* "while weaving" pres part gen pl n 272, Skt *īayati*, Pkt *īanana*, see ND 453 b 24
- vadhārai* "increases" v pres 3rd sg 221, *vadhāriva* pot part obl sg n 368, *vadhārūnai* loc sg n 350, Skt *īardha*, Pkt *iaddha*, suffix *āra* (< *kāra*) ?
- īayara* "enmity" subst, sg n 457, Skt *vāīram*, Pkt *īairam*, lw *vayari* "enemy" subst dir sg m 126, 150, 209, Skt *īāīrī*, Pkt *īairī*
- īarau* "expenditure" subst dir sg m 390, cf Skt *vyaya*
- īarasa* "a year" subst dir sg n 3, pl 81, 479, obl pl 15, 25, 251, 274, *īarase* inst sg n 274, Skt *vārsa*, prob a lw
- īarasata* "rain" subst obl sg 356, *īarasāti* loc sg m 367, Skt *īarsaratra*, Pkt *īarisāratta*, the OG word must have developed independently of the Pkt word above. The disappearance of *r*- is not regular. See ND 424 a 32
- īarjai* "abandons" v 3rd sg pres 227, *īarjium* past part dir sg n 51, 71, lw Skt *varyate*

- varlai* "is, exists" v 3rd sg pres 24, 17, 310 *varlatau* pres part dir sg m 428, *varlatū* pl 60, also obl sg 10, *varlāvai* caus 3rd sg pres 398, 399, lw Skt *varlate*
- vali* "also" adv and postpos 1, 82, 132, 246, "moreover" 216, 382, 457, 475, "again" 226, 274, 328, 450, 507, "even" 482, prob an absol form of OG *valai* "returns"
- valatau* "returning" pres part dir sg m 136, *valataum* n 295, Skt *valate* > Pkt *valai* > MG *vāte*
- valotau* "a shoulder cloth" subst dir sg m 355, *vala patta-* (?)
- vasai* "lives" v 3rd sg pres 84, (na)*vasaum* 236, 303, 536, pl 60, *vasum* past part dir sg n 487, *vasuam* pot part dir sg n 283, Skt *vasati* > Pī *vasati* > Pkt *vasai*, see ND 426 b 5
- vasi* "in control" subst loc sg 125, 146, 161 182, 289, 327, 317, 385, Skt *vasē* > Pkt *vasē*, see ND 425 b 22
- vasū* "under control" adj dir sg f 311, prob a new adj from *vasa*, *vasa* + *ū* (< *uka*)
- vaha* "kind, sort" subst dir sg m 132, Skt Pā Pkt *vāha-*, Pkt *vāha*, the change -i- > a is irregular and too early
- vahai* "bears, endures" v 3rd sg pres 67, 76, 457, *vahaim* 2nd sg pres 51, *vahatām* pres part gen pl n 137, *vahū* pass 3rd sg pres 355, Skt *vahati* > Pa *vahati* > Pkt *vahai*, see ND 427 a 10
- vahilau* "early" adj dir sg m 313, Pkt *vahilla*, ext in OG, MG *ihelo*, the i- is not irregular as it is a part of the termination, see Bloch 403 a 5
- tamcivaum* "to cheat" pot part dir sg n 170, Skt *vañcati*, prob a lw
- vāu* "wind" subst dir sg m 391, *vāim* inst sg m 380, 488, *vāe* pl 25, Skt *vāto*, Pkt *vāo*, the form *vāyim* 448 seems to be from the lw *vāyu*, cf *gure*, see ND 427 b 16
- vāulau* 'talkative' adj dir sg m 224, Skt *vātulah* > Pī *vāula*, ext
- vāikalām* "bark garments" subst dir pl n 63, Skt *valkala* > Pa *valkala* > Pkt *valkala*, ext in OG *vākalaum*
- va odai* "censures" v 3rd sg pres 515, Skt *vyākṣepa*, Pkt *valkheva*, the o seems to be irregular, cf H *balhērā*, see ND 413 b 49
- vāgha* "a tiger" subst obl sg m 473, *vāghum* inst sg m 464, Skt *vyāghra* > Pkt *vaggha*, see ND 431 a 26
- vāghinī* 'a tigress' subst dir sg f 84, Skt *vyāghrinī*, see Bloch 404 b 8, ND 431 a 37

- vācharadā* "calves" subst dir pl n 447, Skt *īatsatara* > Pa *vacchatara* > Pkt *īacchayara* > MG *vācherō*, Skt *īatsa* > OG *īācha*, the contamination of the two, with the enlargement with *daum*, would give the above OG word. See ND 431 b 34, cf MG *vāchrū*, *īāchararū*, etc
- īāta* "way" subst dir sg f 238, 406, 416, *īātām* loc sg f 378, Skt *vārtmā* m > Pā Pkt *īattā* m see Bloch 404 a 34, ND 432 b 33
- vātakadhāpanaum* "becoming the guide" subst dir sg n 405, *vātakadhāpanū* obl sg n 405, OG *īāta* + *ladhā* + *panaum*, OG *ladhau* der Pkt *laddhar*
- vatevahu* "a traveller" subst dir sg m 416, *īartmakarāhula* > **vattayarāhuo* > **īattanahuu* > *vāterāhū*
- īādī* "a hedge" subst dir sg f 337, Pkt *īādī*, MG *īārī*, see Bloch 405 a 28, ND 435 b 30
- īānū* "a merchant" subst dir sg m 527, *īānā* obl sg m 390, Skt *īānya* > Pa *īānya* > Pkt *īānya*, cf M *vānī* the form *īānu* seems to have been ext later, see Bloch 406 a 6, ND 419 b 6, see Grammar, cf *vanīdā* in Guj folk songs
- īāta* "talk" subst dir sg f 115, 334, 370, 533, obl sg f 114, Skt *vārttā* > Pa Pkt *īattā*, MG *īāt*, see Bloch 402 a 20, ND 433 a 37
- vādhai* "increases" v 3rd sg pres 414, *īādhaim* pl 65, Skt *vārdhate* > Pā *vaddhati* > Pkt *īaddhar*, see ND 417 b 47
- īādhra* "leather" subst obl sg n 91, Skt *vārdhrah*, cf *īādhṛinasa* "a rhinoceros"
- īāmum* "destroyed" caus past part dir sg n 51, Skt *īāmayati* > Pkt *vāmeti* = OG *īamar*
- īāra* "time" subst dir sg f 81, *īārum* loc sg f 335, Skt *vārām* > Pkt *vāram*, see ND 435 a 31
- vārai* "stops, checks" v 3rd sg pres 242, *īāraim* pl 228, 419, *īāriu* past part dir sg m 76, *vārnaum* pot part dir sg n 155, *īārītau* pass pres part dir sg m 116, Skt *īārayati* > Pa *vāreti* > Pkt *īārei* see ND 436 a 10
- īārū* "nice" adj dir pl n 324, Skt *īārūka* "choice provoking" > Pkt *vārua*
- vālhau* "dear" adj dir sg m 149, 225, Skt *vallabha* > Pkt *vallaho*, MG *valho*. Note the early dropping *a* between *l* and *h*
- īālnaum* "turning" pot part dir sg n caus 321, *īālū* f 337, Skt *īalayati* > Pa *īaleti* > Pkt *vālei*, *vālai*

- vāvarai* "uses" v 3rd sg pres 353, 356, 357, 376, (na)vāvaraim 240, 349, also pl 239, . *vāvarītaum* pass pres part dir sg n 376, Skt *vyāpūrayati* > Pkt *vāvārei*, *vāvarai*
- vārium* "sowed" past part dir sg n 459, 498, *vāivā* pot part obl sg n 495, Skt Pa *vāputam* > Pkt *vārium*, see ND 165 b 5
- vāsai* "in the residence" subst loc sg m 196, inst sg 75, Skt *vāsaḥ*, Pā Pkt *vāsa*, ext in OG *vāsau*, see ND 437 a 11
- vāsiu* "is fixed" past part dir sg m 483, *vāsī* f 352, Skt *vāsitaḥ* > Pa *vāsito*, Pkt *vāsio*
- vāhane* "with vehicles" subst inst pl n 49, lw Skt *vāhana-*
- vāhuu* "cheated" past part dir sg m 325, *vāhū* pl 288, *vāhium* dir sg n 210, Skt *vāhuta* > Pa *vāhuto* > Pkt *vāhio*
- vāmlū* "crooked" adj dir pl m 71, *vāmlī* dir sg f 307, Skt *vakra-* > *vanḥa* > Pkt *vanḥa*, ext in OG *tāmlau*, cf Skt *vanḥu-*, see ND 431 b 5
- vāmchai* "likes" v 3rd sg pres 36, 138, 187, 209, 385, (na)vāmchaim 14, 176, 319, pl 7, 49, 445, *vāmchiu* past part dir sg m 272, *vāmchiū* pl 477, *vāmchium* dir sg n 94, 445 *vāmche* inst pl n 188, *vāmchatau* pres part dir sg m 180, 414, 477, also *vāmchatu* 180, *vāmchatū* pl 347, also obl sg m 512, Skt *vāñchati* > Pkt *vāmchai*
- vāmchanahāra* "one who desires" subst dir sg m 122, 353, 513, OG *vāmchana-* + *-hāra*
- vāmchā* "desire" subst dir sg f 263 512 Skt *vāñchā*, Pkt *vāmchā*, the ending *-ā* seems to have been restored from Skt
- vāmdai* "bows" v 3rd sg pres 233, 236, 516, pl *vāmdaim* 229, *vāmdivaum* pot part dir sg n 165, *vāmdivai* inst sg n 15, *vāmdivū* obl sg n 456, *vāmdāvai* caus 3rd sg pres 516, Skt *vandate*, Pa *vandati*, Pkt *vāmdai*
- vāmdanām* "salutations" subst dir pl n 165, 516, Skt *vandanam*, Pa *vandanam* > Pkt *vāmdanam*, ext in OG *vāmdanaum*
- vāmsalai* "with a chopping tool" subst inst sg m 92, Skt *vamśa* "a bamboo" > Pkt *vamśa*, ext with *lau* "one with a wooden handle", MG *vāślo* ND derives it from Skt *vāśī* f 'adre', Pkt *vāśī* f, see 426 a 26
- vīkathāim* "with bad talk" subst inst sg f 79, lw Skt *vīkathā*
- vīkūsui* "open" past part inst sg n 316, made from lw Skt *vīkāṣita*
- vīgai* "in an improper way" adv 353
- vīgoim* "make notorious by publishing censure" v 3rd pres pl

- 307, *vigopayati* > **viggopeti* > **viggoai* > *vigoi*, with analogical doubling of -g
ugoanahāra "one who censures" subst dir pl m 349, Skt *vigopana-*
 > **viggopana* > **viggoana* + *hāra*
vicāri 'in thought' subst loc sg m 44, lw Skt *vicāra*
vicārī "having thought" abs 139, *vicārū* pass 3rd sg pres 161,
 194, 255, 323, *vicārium* past part dir sg n 80, 93, lw
 Skt *vicārayati*
vicālam "the middle parts" subst dir pl n 337, *vicālā* obl sg n
 472, *vicālam* loc sg n 385, Pkt *vicca*, ext with *ālaum*, see
 ND 440 a 46
vicum "in the middle" adv 354, Pkt *vicca*, OG *vica-*, with a
 double loc term Note i in the auxiliary word See ND
 440 a 46
vicla "medium" adj obl sg m 132, *viclam* dir pl n 416, *viclāi*
 loc sg n 262, OG *vica* (see above) + *-laum*, or OG loc sg
vici + *-laum*
vinathai "destroyed" past part loc sg n 309, Skt *vinasta* >
 Pkt *vinattha*, note ā- in *na-*
vinasai "dies" v 3rd sg pres 313, *vinasam* pl 512, *vinasati*
 pres part f dir sg 18, *vināsai* causal 3rd sg pres 189,
 205, *vinasam* pl 60, 498, *vināsu* caus past part dir
 sg m 149, *vināsyā* dir pl m 440, *vināsuau* pot part
 dir sg m 463, *vināsuvaum* dir sg n 232, *vināsvā* obl sg n
 495, for the past part forms in prim see *vinathai*, Skt *vināsyati*
 > Pa *vinassati* > Pkt *vinassai*, OG *vinasai*, the -ā introduced
 in place of ā to distinguish intrans v from the trans *vinasai*,
vināsai, see ND 342 a 10
vināsa 'destruction' subst dir sg m 127, 247, 311, also obl sg 4,
vināsum inst sg 118, Skt *vināsaḥ* > Pkt *vināso*
vināsanahāra 'the destroyer' subst dir pl m 125, OG *vināsana* +
hāra
videsi "abroad" subst loc sg n 162, lw Skt *videsa*
vidyādhariē "by the female *vidyādhari*s" subst inst pl f 54, lw
 Skt *vidyādhari*
vimāsanūm "in repentance" subst loc sg f 99, Skt *vimarsana-* n,
 Pkt *vimassana*, cf *vimassa-* (Skt *vimrśya*), OG *vimāsanī*,
 the word ought to have been in use with a fem suffix, before the
 OG stage
vimāsvām "should be contemplated" pot part dir sg n 393,

- vimāśītau* pass pres part dir sg m 141, Skt *vimarśayati*, Pkt *vimassai*, OG *vimāśai*
- viramai* "abstains from" v 3rd sg pres 204, 315, Skt *viramate*, *viramyate*, Pā *viramati*, Pkt *viramai*
- viralaum* "separate" adj dir sg n 166, Skt *virala*, ext, MG has only a lw, *viral*
- virādhai* "transgresses" v 3rd sg pres 432, *virādham* 3rd pl 107, *virādhūā* pot part obl sg n 220, Skt *virāddham* > Pā *virāddham* > Pkt *viraddham*, in OG *virādh* used as a finite v, see ND 446 a 14
- virūum* "wicked" adj dir sg n 298, *virūām* obl pl n 285, also *virūā* 242, Skt Pā *virūpa* > Pkt *virūa*, OG *virū* with the ext -um
- vičkīu* "discriminating" adj dir sg m 23, lw *vičkī*, ext
- viścunū* "specially" adv 4, lw Skt *viśesa*
- visaye* "with objects of pleasure" subst inst pl m 203, lw Skt *visaya*
- visa* "poison" subst dir sg n 311, 313, 469, Skt *visam*, Pā Pkt *visam*, see ND 449 b 16
- visamā* "difficult" adj obl sg m 169 *visamām* dir pl n 406, *visamī* obl sg f 405, Skt *visama* > Pā Pkt *visama*, ext in OG *visamau*
- visāhai* "exchanges" v 3rd sg pres 187
- visūriyai* "in spreading" pot part loc sg n 69, lw Skt *visūrayati*
- visūcīkā* "cholera" subst dir sg f 159, lw Skt *visūcīkā-*
- viṣaiā* "pertaining to" adj dir pl m 394, Skt *viṣayaka*, Pkt *visaiu* OG *visīu* The -s is an attempt to Sanskritize the word
- viḥadatai* "frustrating" pres part loc sg n 151, Skt *viḥatati*, cf Pā *cius viḥāta*, Pkt *viḥadai*, see ND 439 b 42
- viḥarai* 'accepts the food' v 3rd sg pres 158 354, Skt *viḥarati* Pkt *viḥarai*, alludes to the custom among the ascetics to go out to beg food *viḥariā* "used" dir pl m 365, *viḥariyā* obl sg n 361, *viḥariyā* pot part obl sg n 229, 353, 362, *viḥarū* pass pres 3rd sg 362
- viḥūnai* 'in the morning' subst loc sg n 230, Skt *viḥāvan*, ext in Pkt *viḥānaam*, OG *viḥānaum*, see ND 445 b 17
- vītarāgum* "by the Jain prophets" subst inst sg m 420, *vītarage* pl 382, lw Skt *vītarāga*
- viśāsa* 'trust' subst dir sg m 114 181, 223 307, Skt *viśvīśah* > Pkt *viśsāso*

vīmtaum "by wrapping" pot part inst sg n 91, cf Skt *īśtate*,
Pa *vettheti*, Pkt *vīmta*, OG *vīmta*, see ND 442 a 27

vegālī "far" adj dir sg f 375, pl 163, *iegalā* dir pl m 525,
Skt *vyagra-*(?) or *iega*(?), Pkt *ieggā*, also ext *ieggala*,
further ext in OG *vegalaum*, MG *ieglū*, see ND 455 a 44

vedī "straightened circumstances" *vedum* loc sg f 405, 423, cf
Pkt *vaḍi(kalla)*, MG *ierṣ* "a cart road enclosed on both sides"
thus making it difficult for the opposite cart to make room for
the other to pass

velā "time" subst dir sg f 277, *ielaum* loc sg f 470, Skt *īlā*,
Pkt *ielā*, MG *vel*, *ielā*, cf M *iel*, Bloch 412 v 16, see ND
457 a 8

ielī "a creeper" subst obl sg f 313, Skt *vallī*, lex *vellī*, but Pa
ieḷḷī, Pkt *vallī*, *ieḷḷī* MG *ielṣ*, see Bloch 411 a 28, ND 457 b 9

vesa "uniform, dress" subst dir sg m 435, pl 47, *iesaum* inst
sg m 22, 377, *iese* pl 520, Skt *iesa*, Pā Pkt *iesa*

vṛttum "after the fashion of" subst inst sg f, lw Skt *vṛtti*

vāḍḍyī "by the doctor" subst inst sg m 488, lw Skt *vāḍḍya-*

vyaktaum "evidently" adv 471, lw Skt *vyakta-*, ext

vyavasāum "by act, work" subst inst sg m 506, lw Skt *vyavasāya*

vyarahārum "by the worldly business" subst inst sg m 71, lw
Skt *vyarahāra*

vyāpui "pervaded" past part dir sg m 172, lw Skt *vyāpnute*

śaranī "the refuge" subst loc sg n 518, lw Skt *śarana-*

śamlāī "doubts" v 3rd sg pres pass (?), lw Skt *śanlate*

śānau "wise" adj dir sg m 84, Skt *sāna* "a touchstone", Pā
Pkt *sāna*, ext in OG, prob contaminated with the Skt source
word

śāsvataum "eternal" adj dir sg n 29, Skt *sāsvata*, ext

śāsam "in the tenet" subst loc sg n 57, 109, 245, lw Skt *śāsana*

śiṣyām "a pupil" subst obl pl m 93, *sisyūm* inst sg m 26, 94,
95, 167, *śisye* inst pl 66 168, 169, lw Skt *śisya*

socai "grieves" v 3rd sg pres 259, *socaum* 1st sg pres 193,
(*ma*) *śocisi* fut 2nd sg, imparat sense with the neg particle
258, *socūā* pot part obl sg n 260, lw *socati*

śravai "hears" v 3rd sg pres 11, lw Skt *śravati*, *śravana*, etc

saurau "rusted" adj dir sg m 248, Pkt *lhaura*

sapa "use" subst dir sg f 383, obl sg 296, 412, der Skt *śapayate*

The *ā-* is due to the intransitive *v*, cf MG *khapiū*, see ND 114 b 11

sama- "bears, endures" *v* 3rd sg pres 343, *lhamam* pl 42, 43, *samatām* pres part gen pl 346, *samī* inf 346, *samī* *rai* pot part loc sg n 58, Skt *lsamate*, *lsamyati*, Pa *lhamati*, *lhamati*, Pkt, *lhamai*

sarau "right, correct" adj dir sg m 418, also *saru* 575, *sarā* obl sg n 526, *saraum* dir sg n 492, *sarai* loc sg n 337, *sarī* dir sg f 492, Skt *lhara* "hard, sharp" unchanged through out and ext in OG See ND 115 b 43

saradai "besmeared" *v* 3rd sg pres 92, *saradiyā* past part dir pl m 359, *saradiām* dir pl n 429, Pkt *lharadia*

salakā "jingling" subst obl sg m 331, Pkt *lhalā* *lhalu-*, OG *lhalakau*, MG *lhalo*, see ND 117 a 17-25

sasa "the itch" subst obl sg f 212 Skt *lhasa* m, unchanged throughout MG *lhas* f

sāum "I eat" *v* 1st sg pres 318, *sāitaum* pass pres part dir sg n 21, for the past part see *sādhaum*, Skt *lhādai* > Pa *khādai* > Pkt *lhāai*, *lhāi*, see ND 120 b 1

sāda "a ditch" subst dir sg f 406 *sādam* loc sg f 170, Pkt *lhaddā* See ND 119 b 21

sādhaum "eaten" past part dir sg n 495 497 498, *sādhā* pl 321, Skt Pā *lhādita* replaced by Pkt *lhaddha*, which was ext in OG

sāparaum "a begging bowl" subst dir sg n 173, Skt *larpāra* > Pa *lappara* "elbow" > Pkt *lhappara*, ext in OG, see ND 114 a 21

sāra "envy" subst dir sg m 303 435 Skt *lāra* > Pa Pkt *lhāra*, see ND 121 a 13

sārau "salt" adj dir sg m 436, OG *sāra* ext see above
sālī "in the vicinity of a village" subst loc sg n 191, Skt *lhātā* > Pkt *lhāa*, OG ext with *laum* connected with MG *lhāda*, *lhāi*, *lhādī*, *lhāl*, etc, MG *lhalo* see ND 119 b 25

sūsade "with shoes" subst loc pl n 355 Hem 1 181 gives *lhasiam* and *lhāsiam* for Skt *lāsitam* and *lasitam* Thus perhaps our word may be from *lhāsa*, ext *-daum* for meaning cf Eng slippers

sāmda "sugar" subst dir sg f 368, Skt *lhanda-* m, Pkt *lhamda* m

sīna "exhausted" adj loc sg n 388, Skt *ksīni-* > Pā Pkt *lhīna-*

- sīra* "rice cooked with milk" subst dir sg 468, Skt *ksīra*- > Pā.
 Pkt *lhīra* > MG *lhīr* f, see ND 112 b 38
- sīlau* "a peg" subst dir sg m 447, *sīlā* obl sg m 509, Skt
līla- but Pā Pkt *lhīla*, MG *lhīl* points to earlier *lhīlla*-, see
 ND 123 a 24
- sūmfāṃ* "pinches" subst obl pl m 316, Pkt *lhuttai*, see ND
 124 a 6, cf *lhutti* 'a peg'
- sedauṃ* "a shield" subst dir sg n 137, Skt *khetaḥa*-
sotaum "untrue", "wrong" adj dir sg n 172, 222, 267, 508, *soṭā*
 obl sg n 243, *sotai* inst sg n 385, cf Nep *lhot*, ND 129 a 26
sodī "defect" subst dir sg f 320, *khota* beside *khotta*
- saira* "body" obl sg n 294 382, Skt *sarīra*- > Pā *sarīra*- > Pkt
saira
- sau* "a hundred" num subst dir sg 15, 48, 279, *saim* pl 194,
 281, 282, 389, 414, *saya* obl sg 274, pl 51, 102, 478, *sac* inst
 pl 274, 279, also loc pl 207, Skt *śatām* > Pā *satam* > Pkt
saya, *sai*-, see Bloch 425 a 22, ND 621 b 14
- sakai* "can, is able to" v 3rd sg pres 374, (na) *sakaum* 158, 173,
 254, 255, 269, 279, 511, *sakui* past part dir sg m 121,
sakūi pass 3rd sg pres 35, 344, (na) *salūm* ditto 188, 204, 232,
sakūm pl 5, 33, Skt *śaknoti*, pass *śakyāte*, Pa *sakkoti*, Pkt
sallai, the -ā- is irregular. See Bloch 423 a 1, ND 578 b 14
- sagūm* "relatives" adj dir pl n 152, *sagā* obl sg m 114, 140,
 141, *sagai* loc sg n 320, Skt *śvāla*, an learily lw, see Bloch
 413 a 10 Pā *saka*, Pkt *saya*-, *salla*, *sagga*, if the Skt
ś was doubled in Pkt, which is shown by a form, and if
sagūm is not a lw, the short -ā- is an irregularity, see ND
 597 a 40
- saghalauṃ* "the whole" adj dir sg m 294, *saghalā* pl 304, *saghalauṃ*
 dir sg n 12, 19, 197, 210, 255, 315, 338, 382 495, also *saghalum*
 473, *saghalā* pl 65, 145, 425, 468, *saghalā* obl sg 6, 10; pl
 4, 57, 210, 500, also *saghalūm* obl pl m 92, *saghalai* loc sg m
 188, 193, 241, 268, 317, 352, *saghale* pl 161, 206, 223, 269
 521, also loc pl 200, 306, *saghalī* dir sg f 103, pl 162,
 obl 11, 215, 415, Skt *ślāghya*, Pkt *saggha*-, ext in OG with
laum, for meaning cf Eng "a good number" = a large
 number *ā* in the word meaning "whole" is common
- satahuttari* "seventy seven" num dir pl 274, Pkt *sattahuttari*,
 the *ā* is irregular

- satkhāru* "welcomed" past part dir sg m 186, lw Skt *satkhāra-* used as a verb
- sattari* "seventeen" num dir pl 419, obl 230, Skt *saptadaśa*, Pkt *sattarasa*, *sattaraha*, the change -d > r is common in numerals, cf Pkt *bāraha*, etc The i is not explained, MG *sattar*, see ND 538 a 18
- sattāiīsa* "twenty seven" num subst dir pl 374 Skt *saptaviṃśa*, Pkt *sattaiīsam*, *sattāiīsam*, the ā is on the analogy of *atthāiīsa* the next number, the -ā is a common numeral irregularity See ND 582 a 36, MG *sattāiīś*, which shows the influence of the ending i
- sattum* "by truth" subst loc sg n 77, Skt *satyām*, Pkt *sattam*, the word seems to be a Pkt lw
- saddahatā* "believing" pres part obl pl m 93, *saddahvaum* pot part dir sg n 95, 218, 466, Skt *śrad dadhāti*, Pa *saddahati*, Pkt *saddahai*, prob a Pkt lw
- sabalaum* "strong" adj dir sg n 287, Skt *sa bala-*, Pa Pkt *sa bala*, ext in OG
- samayi* "in time" subst loc sg m 21 lw Skt *samaya*
- samayi samayi* "now and then" adv 460, OG *samayi* repeated
- samarthāi* "strength" subst dir sg f 382, lw Skt *samartha*, ext with -āi, see *thakurāi*
- samārai* "brushes, keeps in order" v 3rd sg pres 357 489 Skt *samyak kṛayati* > Pa *sammā kāreti* > *sammārai* cf Nep *sumarnu*
- samudre* "in the oceans" subst loc pl m 200, lw Skt *samudra*
- samūhe* "by heaps" subst inst pl m 13, lw Skt *samuha*
- sayagunau* "hundred fold" adj dir sg m 178, Skt *śataguna* > Pkt *sayaguna*, ext in OG
- sayara* "body" subst dir sg n 89, 118, 127, 155, 179, 292 343 Skt *śarīra* > Pkt *śarīra* > OG *saira*, *sayara* see *saira* above
- saram(na)* "is accomplished" v 3rd sg pres 157, 479, Skt *sarati* > Pa *sarati* > Pkt *sarai*
- sarasara* "a kind of seeds" subst obl pl m 155, Skt *sarsapa*, Pkt *śarisara*, MG *sarsai*, and *saraśiū* "the oil from the seeds", cf Nep *sarsiū* ND 529 a 21
- sarīrau* "like, similar" adj dir sg m 2 100 278, 312, 313 408 435 510, *sarīcā* pl 60, 86 463, 471, *sarīsau* dir sg n 142 208, 273, 351, 380, *sarīcām* pl 281, 282, *sarīcā* obl 88 179, 199,

- sarīsaṭ* inst sg 463, *sarīse* inst pl 250, 273, *sarīsī* dir sg f 47, 453, 458, Skt *sadykṣa*, Pa *sarikkha* > Pkt *sarikkha*, *sarikkhaa*, see Bloch 415 a 20, ND 590 a 45
- sasūga* "one having aversion" subst dir sg m 522, *sa-* + *sūga*
- sahaṭ* "endures" v 3rd sg pres 4, *sahaim* pl 41, 56, 83, 135, 136, 151, *sahu* past part dir sg m 100, *sahī* f 39, Skt *sahati* > Pa *sahati* > Pkt *sahai*
- sahajum* by nature adv 362, lw Skt *sahaja* with the inst sg term
- sahasa* 'thousands' subst dir pl n 165, 274, also *sahasra* (a Skt lw) 251 and *sahasre* inst pl 31, Skt *sahasra* > Pkt *sahassa*, for the -ā see Phonology p 12
- sahu* 'all' pron and adj dir sg 205, *sahū* pl 544, *savihum* obl pl 60 152, 227, Skt *sarīa* > Pkt *sarīa* > Apbh *sarīa* + *hu*, OG *sahu* unemphatic, *sahu* emphatic, OG *savihum* < Pkt *sarīesam* < Skt *sarīesām*, see Grammar
- sahūloi* "everybody" indef pron dir sg 456, *sarīlaha* pl 84, OG *sahū* + *loi*, OG *sarī* < Pkt *sarīe* < Skt *sarīe*, *laha* < *lasya*, Pkt *lassa* See Grammar
- samlāṭi* "in difficulty" subst loc sg n 164, lw Skt *saṅkṣāṭa*
- samlālpum* "with a mind" subst inst sg m 26, lw Skt *saṅkalpa*
- samlātau* "doubting" pass pres part dir sg m 236, lw Skt *saṅkṣā* used as a v
- samlānau* "doubtful" adj dir sg m 478, lw Skt *saṅkṣā*, with OG suffix *ānau*, see Gram, p 52
- samlōca* "want of space" subst dir sg m 155, lw Skt *saṅkoca*
- samlhyāim* "by calculations" subst inst sg f 542, lw Skt *saṅkhyā*
- samcaṭ* "collects" v 3rd sg pres 34 formed from lw Skt *saṅcaya*
- sumjama* 'control on one's self' subst dir sg m 17, 25, 108, 133, 160 161, *sumjama* inst sg m 183, lw Skt *saṅjama-*
- samtosī* "to please" inf 188, lw Skt *santosa*
- samthārau* "a bed" subst dir sg m 376, *samthārā* obl sg m 366, *samthārai* loc sg m 357, Skt *saṁsthāra-* > Pā Pkt *samthāra*, ext in OG, see ND 623 a 15
- sampholatau* "passing wasting" dir sg m 467, Skt Pa *pholati* > Pkt *pholai* > OG *pholai*, der pl $\frac{1}{2}$ *sam* see ND 411 a 28

- sambhātū* "is supposed" v pass 3rd sg pres 415, 468, 504, lw
Skt *sambhātyate*
- samsārī* "in the world" subst loc sg m 47, 134, Skt Pa Pkt
samsāra-
- samsārīu* "a worldly person" subst dir sg m 399, also *samsārīu*
400, also *samsārīu* 534, lw Skt *samsārī*, ext
- sāsum* "in testimony" subst loc sg f 20, 524, Skt *sāksya-* n >
Pkt *sakkha-* n
- sācaum* "truth" subst dir sg n 83, *sācum* inst sg 292, 392, Skt
satya > Pā Pkt *sacca*, ext in OG, see Bloch 417 a 25,
ND 469 a 15
- sācau* "true" adj dir sg m 66, *sācū* obl sg 498, *sācī* dir sg f
421, obl sg 34, 297, 531, Skt *satyaka* > Pkt *sacca*, see
ND 596 a 15
- sāthi* "sixty" num subst dir 81, Skt *sasthih* > Pa Pkt *satthi*
see Bloch 418 a 20, 413 a 37, ND 598 a 49
- sāta* "seven" num subst dir 199, 339, obl 274, Skt *saptā* >
Pā Pkt *satta*, see Bloch 449 a 1, ND 598 b 18
- sātātūra* "seven times" adv 151, OG *sāta* + *vūra*
- sātām* "groups of seven" subst dir pl 81, Skt *staplakāni* > Pa
sattakāni > Pkt *sattaāni*
- sāthium* "with" postpos 48, Skt *sārtha-*, Pa Pkt *sattha*, OG
sātha with inst sg term, cf M *sāthī*; see Bloch 418 a 30,
ND 599 a 10
- sādium* "with voice" subst inst sg m n 360 372, Skt *śabda* >
Pā Pkt *sadda* > OG *sāda* > MG *sād*
- sādhai* "accomplishes" v 3rd sg pres 118, 171 *sādham* pl 252,
sādhiu past part dir sg n 118, lw Skt *sādhnute*
- sāpa* "a snake" subst dir sg m 94, Skt *śarpāh*, Pa Pkt *sappo*,
see ND 599 b 45
- sāmhaui* "in front of" adj adv postpos dir sg m 138, 375, *sāmā*
obl sg m 296 314, *sāmhaum* dir sg n 238, *sāmhām* pl 237,
sāmhai loc sg 166, *sāmhi* dir sg f 14 Skt *sammukha-* > Pkt
sammula, ext in OG *sāmha u*, the dropping of -u is due to its
use as a postpos see ND 600 b 40
- sāmhām* adj 15 60 165, prob gen pl. of *sammukha*
- sāmācārī* "copy of another's action" subst dir sg f 421, a Skt
new formation from v *samācarati* used as a lw
- sālibhadrium* by Śālibhadra" subst inst sg m 87, lw Skt *śāli-*
bhadra

- sarīsaṭ* inst sg 463, *sarīse* inst pl 250, 273, *sarīsī* dir sg f 47, 453, 458, Skt *sadrkṣa*, Pa *sarikkha* > Pkt *sarikkha sarikkhaa*, see Bloch 415 a 20, ND 590 a 45
- saṣūga* "one having aversion" subst dir sg m 522, *sa* + *sūga*
- sahaṭ* "endures" v 3rd sg pres 4, *sahaum* pl 41, 56, 83, 135 136, 154 *sahru* past part dir sg m 100 *sahī* f 39, Skt *sahati* > Pa *sahati* > Pkt *sahaṭ*
- sahajum* by nature adv 362 lw Skt *sahaja* with the inst sg term
- sahasa* 'thousands' subst dir pl n 165, 274, also *sahasra* (a Skt lw) 251, and *sahasre* inst pl 31, Skt *sahasra* > Pkt *sahassa*, for the *a* see Phonology p 12
- sahu* all" pron and adj dir sg 205, *sahu* pl 544, *savṛhum* obl pl 60, 152 227 Skt *sarīa* > Pkt *savva* > Apbh *sava* + *hu*, OG *sahu* unemphatic, *sahū* emphatic, OG *savṛhum* < Pkt *savresam* < Skt *sarīesam*, see Grammar
- sahukoi* "everybody" indef pron dir sg 456, *savṛkaha* pl 84, OG *sahu* + *koi*, OG *sarī* < Pkt *savve* < Skt *sarīe*, *kaha* < *lasya*, Pkt *kassa* See Grammar
- samlāṭi* "in difficulty" subst loc sg n 164, lw Skt *saṅkata*
- samlāṭpum* "with a mind" subst inst sg m 26, lw Skt *saṅkalpa*
- samlāṭau* "doubting" pass pres part dir sg m 236, lw Skt *saṅka* used as a v
- samlāṇau* 'doubtful' adj dir sg m 478, lw Skt *saṅkā*, with OG suffix *anau*, see Gram, p 52
- samlōca* 'want of space' subst dir sg m 155, lw Skt *saṅhoca*
- samlhyūm* 'by calculations' subst inst sg f 542, lw Skt *saṅkhyā*
- samcaṭ* "collects" v 3rd sg pres 34, formed from lw Skt *saṅcaya*
- saṁyama* "control on one's self" subst dir sg m 17, 25, 108, 133, 160, 161, *saṁyamum* inst sg m 183, lw Skt *saṁyama*
- samtosī* "to please" inf 188, lw Skt *santosa*
- samtharau* "a bed" subst dir sg m 376 *samthārā* obl sg m 366, *samtharaṭ* loc sg m 357, Skt *saṁstara* > Pā Pkt *samthāra*, ext in OG, see ND 623 a 15
- samphodatau* 'passing wasting' dir sg m 467, Skt *sphotayati* > Pa *photeti* > Pkt *phodar* > OG *phodai*, der *phodatau*, with *saṁ*, see ND 411 a 28
- sambhāṛiṭaum* "remembering" caus pot part dir sg n 155 334, Skt *sambharati*, Pa *sambhāro*, Pkt *sambhāreṭ*, MG *sāmbhare*, see ND 589 a 37

- sambhātū* "is supposed" v pres 3rd sg pres 145, 468, 501, lw
Skt *sambhātṛyate*
- samsāri* "in the world" subst loc sg m 47, 131, Skt Pā Pkt
samsāra-
- samsārīu* "a worldly person" subst dir sg m 399, also *samsārīu*
400, also *samsārīu* 534, lw Skt *samsārī*, ext
- sāsum* "in testimony" subst loc sg f 20, 524, Skt *sāksya* n >
Pkt *sakkha* n
- sācaum* 'truth' subst dir sg n 83, *sācum* inst sg 292, 392, Skt
satya > Pā Pkt *sacca*, ext in OG, see Bloch 417 a 25,
ND 469 a 15
- sācau* "true" adj dir sg m 66, *sācū* obl sg 498, *sācī* dir sg f
121, obl sg 31, 297, 531, Skt *satyaka-* > Pkt *sacca*, see
ND 596 a 15
- sāthi* 'sixty' num subst dir 81, Skt *śasthih* > Pā Pkt *satthi*,
see Bloch 418 a 20, 413 a 37, ND 598 a 49
- sāta* "seven" num subst dir 199, 339, obl 274, Skt *saptā* >
Pā Pkt *satta*, see Bloch 449 a 1, ND 598 b 18
- sātārūra* "seven times" adv 151, OG *sāta* + *tūra*
- sūtām* "groups of seven" subst dir pl 81, Skt *stūptakāni* > Pā
sattakāni > Pkt *sattaām*
- sāthuh* "with" postpos 48, Skt *sārtha*, Pā Pkt *sattha-*, OG
sūtha with inst sg term, cf M *sūthī*, see Bloch 418 a 30,
ND 599 a 10
- sādūm* "with voice" subst inst sg m n 360, 372, Skt *śabda-* >
Pā Pkt *sadda-* > OG *sāda* > MG *sad*
- sādhai* "accomplishes" v 3rd sg pres 118, 171 *sādhaim* pl 252,
sādhium prist part dir sg n 118, lw Skt *sādhnute*
- sāpa* "a snake" subst dir sg m 94, Skt *sarpah*, Pā Pkt *sappo*,
see ND 599 b 45
- sāmhaui* "in front of" adj adv postpos dir sg m 138, 375, *sāmā*
obl sg m 296, 314, *sāmhaum* dir sg n 238, *sāmhām* pl 237,
sāmhai loc sg 166, *sāmhī* dir sg f 11, Skt *sammulha-* > Pkt
sammuha- ext in OG *sāmha* u, the dropping of *u-* is due to its
use as a postpos see ND 600 b 40
- sāmhām* adj 15, 60, 165, prob gen pl of *sammulha*
- sāmācārī* "copy of another's action" subst dir sg f 421, a Skt
new formation from v *samācarati* used as a lw
- sālibhadrūm* 'by Śālibhadra' subst inst sg m 87, lw Skt *śāli-*
bhadra

- sādhue* "by ascetics" subst inst pl m 163, lw Skt *sādhu*
sāra "essence" subst dir sg n 19, Skt Pa Pkt *sāra*-
sāhī "having caught hold of" abs 449 Skt *sādhayati* > *sādheti*
 > Pkt *sāhai*
sāmladai "in the narrow" adj loc sg m 154, Skt *saṅkataka*->
 Pkt *samladaa*, see Bloch 417 a 12 ND 595 b 33
sāmlha "a beam" subst dir sg m 489, lw Skt *sākhā*, with a
 wrong nasalization, or from Skt *śanku* (?)
sāmjha "evening" subst obl sg f 203, 358 *sāmjhaum* loc sg 230,
 Skt *sandhyā* > Pa *sañjhā* > Pkt *samjhā* see Bloch §§ 88,
 107, 156, also p 418 a 4, ND 596 a 36
sāmbhalai "hears" v 3rd sg pres 6, 233, 536, *sāmbhalaum*
 pl 215, 216, *sāmbhali* abs 181, 215, 534, *sāmbhalivaum*
 pot part dir sg n 7, 335, 466, *sāmbhalivā* obl sg n 271, 329,
sāmbhalivai loc sg 43, *sāmbhaliv* pass 3rd sg pres 191,
 Skt *saṃ + bhālayati* would give the OG word, but Pkt *saṃbhālai*
 comes in the way, prob *sambhālai* is the source word
sāmsahai "bears, puts up with" v 3rd sg pres 119, *sāmsahaum*
 pl 68, *samsahate* > Pa *samsahati* > Pkt *samsahai*
sui "what", "what sort of" pron and adj dir sg m 256, 429,
syū pl 480, also obl sg 399, *sium* dir sg n 20, 29, 43, 44, 53
 75 193, 211, 225, 265, 376, 377, 405, 436, 450, 481, 503, 529
 Skt *kīdrśika*-> Pkt *kīsio* or *līsio*, the dropping of the initial
 syllable is irregular, cf *baisai*
sium "with" postpos 16, 50, 114, 120, 222, 223, 362, Skt *sahitam*
 > Pkt *sahiam*, the dropping of *-h-* is common in postpositions,
 cf M *śī*, Bloch 422 b 33
siuhela "what thing soever" interrog indef pron dir sg n 505,
 OG *sium + ela*
siṇagāra "ornaments" subst dir pl m 331, Skt *śringāra*, as an
 early lw
siva "god Śiva" subst obl sg m 265, Skt *śiva*, Pā Pkt *siva*-
simhāsani "on the throne" subst loc sg n 266, lw Skt *simhāsana*,
 might be an OG word (?)
sīcaviṇā "for teaching" caus pot part obl sg n 418, *sīcaviṇai* loc
 sg n 361, Skt *śikṣayati* > Pā *śikkheti*, Pkt *śikkhai*, the prim
 form *śikṣati* came to mean "to learn", so the causal was adopted
 for "to teach", see ND 601 b 39
sīsa "advice" subst dir sg f 76 101 155 375, Skt *śikṣā* > Pa
 Pkt *śikkā*, see ND 603 a 28

- sīla* "character" subst dir sg n 251, Skt *śīlam* > Pā Pkt *śīlam*, MG *śīl*
- sīha* "a lion" subst dir sg m 60, obl sg 62 138, pl 60, Skt *śīhā* > Pā, Aśoka Gīr, and Pkt *sīha*
- sīmgi* "a sort of por on" subst obl sg n 213, Skt *śrīṅgi*, Pā *śrīṅgiha*, Pkt *śrīṅgiha*, see Bloch 142 a 4 121 b 32, cf Nep sin ND 605 b 10
- sīṅyām* "learned" adj dir pl n 420, Skt *śikṣatāni* > Pā *śikṣitāni* > Pkt *śikṣitāni*, see ND 605 a 28
- sukumāla* "soft" adj dir sg f 87, Skt *sukumara*, a lw, with dialectical variation
- sukhe* "with happiness" subst inst pl n 129 153 188, 193, lw Skt *sukha*
- sukhadātū* "pleasant" adj dir sg m 451, lw Skt *sukhadāyī*, ext
- sukhū* "happy" adj dir sg m 173, also *sukhū* 172, lw Skt *sukhī*, ext
- sugūli* "in good times" subst loc sg m 402, early Skt lw *sukāla*
- sugatum* "in a good state" subst loc sg f 168, lw Skt *sugati*
- susthapanāum* "stability" subst dir sg n 116, lw Skt *svastha*, with *panaum*
- suhanā* "a dream" subst obl sg n 168, 170, 189, also *suhunā* 189, Skt *śobhanā* > Pā *śobhana* > Pkt *śohana* ext in OG *suhanaum*, MG *śōnū*, see ND 618 b 22
- suhū* "is liked" v 3rd sg pres 532, Pkt *suhū*, may be from Skt *subhayate* der *śubha*
- sūara* "a boar" subst dir sg m 267, Skt *śūkara* > Pkt *sūara*, also *sūra*, *sūrau*
- sūi* "sleeps" v 3rd sg pres 358, 365, *sūitauum* pot part dir sg n 378, Skt *śvīpati*, Pā *supati* > Pkt *suai* > MG *sūte*, see ND 163 b 6
- sūladī* "sandal wood" subst obl sg f 230, 126, *sūkadam* inst sg f 92, Skt *śukla* > Pā *sukla*, ext in OG with *-di*
- sūga* "aversion" subst dir sg f 321
- sūgīmanāum* "causing aversion" adj dir sg n 209, OG *sūga* (see above) + OG suffix *-āmanau*
- sūjhai* "is enlightened" v 3rd sg pres 253 512, (na) *sūjham* 251; *sūjhataum* pres part dir sg n 239, *sūjhatām* pl 367, Skt *śudhyati* > Pā *sujjhati* > Pkt *sujjhai*, see ND 612 b 42
- sūdī* "a parrot" subst obl pl m 227 Skt *śūla* > Pā *śūla* >

- Pkt *sua*, ext in OG with *-dau*, *sūdau*, MG *sūdo*, see Bloch 423 b 28, § 55
- sūtahāra* "a carpenter" subst dir sg m 108, Skt *sūtradhara* > Pā *suttahāra* > Pkt *suttahāra*, see Bloch § 156, ND 613 a 38
- sūtā* "sleeping" adj obl sg m 472, Skt *supta* > Pā Pkt *sutta*, ext in OG *sūtau*, see ND 613 b 7
- sūdha* "clean" adj dir sg m 253, Skt *suddha* > Pā Pkt *suddha*, see ND 614 a 30
- sūdhai* "pure, straightforward" adj dir sg m 371, 491, *sūdha* obl sg 348, OG *sūdha* (above), ext, see ND 641 a 30
- sūrā* "a boar" subst obl sg m 170, Skt *sūlara* > Pkt *suara*, ext in OG *sūrau*
- sula* "a pain" subst dir sg n 469, Skt *sūla* > Pā Pkt *sūla*, MG *sūl*, see ND 617 b 42
- sūvara* "a boar" subst dir sg m 168, see *sūrā* and *sūara* above
- sūmale* "with gentle" adj inst pl n 246, Skt *sukumāra* > Pkt *suumāla*, ext in OG *sūmālaum*, MG *sūālū*, see *sukumāla* above
- sevai* "practises" v 3rd sg pres 128, 171, 211, 225, 233, *sevaum* pl 44, 101, *sevatāu* pres part dir sg m 108, *sevatām* gen pl 393, *sevaum* pot part dir sg n 400, *sevivā* obl sg n 408, Skt *sevate* > Pā *sevatī* > Pkt *sevai*
- sodhnaum* "cleaning" pot part dir sg n 378, *sodhatau* pres part dir sg m 296, lw Skt *sodhayati*
- sonā* "gold" subst obl sg n 494, 529, Skt *sāuvarṇam* > Pā *sonna*-, *sonanna* > Pkt *sonanna*, ext in OG *sonaum*, see Bloch 426 b 30, ND 614 a 46
- sobhāga* "beauty" subst dir sg n 278, lw Skt *sāubhāgya*
- sohāmanā* "beautiful" adj dir pl m 167, Skt *sobhā* + *āpanaka*, see ND 618 b 21
- sokilā* "easy" adj dir pl m 182 See *dohtāum*
- strīe* "by the women" subst inst pl f 331, lw Skt *strī-*
- sthānaka* "in the place" subst loc sg n 12 110, *sthānake* pl 21, lw Skt *sthānaka*
- snehum* "with love" subst inst sg m 140, lw Skt *sneha*
- spardhaim* "with rivalry" subst inst sg f 54, lw Skt *spardhā*
- stava* "praises" v 3rd sg pres 92, *stavai* pot part loc sg n 166, a verb made from *stātana* Skt
- stayamvarāmamdapi* "in the bower made for choice marriage" subst loc sg m 169, note a, prob a development of *-a* + old gen term *ha*

- hām* "I" 1st pers nom sg 1, 21, 136, 193, 256, 317, 324, 377, 392, 480, also *hūm* 486, also *hum* 193, Skt *aham* > Pā *aham* > Pkt *aham*, *ahaam*, Apbh *haum*, the dropping of *a-* is irregular
- hadahada* "with a big noise" adv 316, Pkt *hada hada*, onomatopoeic
- hanai* "kills" v 3rd sg pres 106, 133, 161, pl *hanaim* 136, . *hanī* abs 133, . *hanatū* pres part obl sg m 463, . *haniu* past part dir sg m 136, *haniyām* pl 329, *hanivā* pot part obl sg n 146, *hanū* pass 3rd sg pres 463, Skt *hanti* replaced by Pā *hanati*, Pkt *hanai*, see ND 636 b 5
- hananahūra* "one who kills" subst dir pl m 82, 168, *hanana* + *hāra*
- hathūra* "weapons" subst dir pl n 281 469, obl sg n 452, also *hathiyūra* dir pl n 60, 146, cf Skt *haste karoti*, Pā *hatthe karoti*, Pkt *hathiyāra* See ND 630 a 25
- hatheli* "palm of hand" subst obl sg f 530, Skt *hasta* + *talikā*, Pā *hattha* + *tala-*, Pkt *hatthayala*, see ND 630 a 15
- harasiu* "pleased" adj dir sg m 353, Skt *harsita*, Pkt *harisia*, the OG word seems to have developed independently of the Pkt word, MG has *haralh*
- harinalau* "a prop name" subst dir sg m 108, lw Skt *harina*, ext with *lau*
- halāvai* "moves", "causes to go" v caus 3rd sg pres 311, 481, Pkt primitive *hallai* > OG *hālai*, caus Pkt *hallūvya-* (past part), OG *halāvai*, see ND 633 b 17
- halūāi* "lowness" subst obl sg f 502, also dir sg 427, Skt *laghuh*, *laghuka*, Pkt *lahua*, *halua*, OG *halū* (by metathesis) + *-āi*, see ND 633 a 41, 12
- halūkarmā* "of low deeds" adj dir pl m 170, OG *halū* + lw Skt *karmā*, ext
- halūi* "by small" adj inst sg m 132, OG *halū*, ext *halūu*, see *halūāi*
- haraim* "now" adv 322, see *hiva*
- hasai* "laughs" v 3rd sg pres 372, *hasaim* pl 490, *hasiu* past part dir sg m 113, *hasivaum* pot part dir sg n 316, *hasivaim* inst sg n 79, *hasūvai* caus pres 3rd sg 372, *hasūvivaum* pot part dir sg n caus 316, Skt Pā *hasati* > Pkt *hasai*, see ND 631 b 41
- hamsapanaum* "the quality of being a swan" subst dir sg n 510, lw Skt *hamsa* + *panaum*

hāda "a bone" subst dir pl n 181, Pkt *hadda*, MG *hār*, for the discussion on its relation with Skt *asthi* see Bloch 428 b 32, § 168 See ND 635 a 44

hāni "loss" subst dir sg f 28, 409, obl sg f 295, Skt *hānī* > Pā *hāni* > Pkt *hāni*, MG *hāni* cf Bloch 429 a 1.

hātha "hand" subst dir sg m 159 pl 7 86, 186, 297 484, *hāthi* inst sg m 270, loc sg m 449, Skt *hastā* > Pā Pkt *hattha*, see ND 635 b 19, Bloch 429 a 4

hāthīu an elephant subst dir sg m 264, *hāthīā* obl sg 312, also *hāthīyā* 32 *hāthīu* inst sg m 312, *hāthīe* pl 168, Skt *hastī* > Pā *hatthī*, Pkt *hatthi*, ext in OG, the -ī is occasionally lengthened in several cases prob on the analogy of *vānīu*, etc, see Bloch 429 a 12, ND 635 b 45

harai "loses" v 3rd sg pres caus 211, Skt *hārayati* > Pā *hāreti* > Pkt *hārei*, see ND 637 a 20

hālatām "moving" pres part dir pl n 451, Pkt *hallai* > OG *halai*, see *halavar*

hasa a joke" subst obl sg n 224, *hāsām* dir pl 416, *hāsaim* inst sg 316, Skt *hāsaka* > Pā *hāsaka* > Pkt *hāsaa* > OG *hāsaum*, see ND 634 b 30

hitūu "beneficial" adj dir sg m 488, *hitūū* pl 539, also obl sg 451, 453, *hitūum* dir sg n 207, 267, 454, 455, 536, *hitūu* loc sg n 329, 488, lw Skt *hita*, ext with -ūu

hwa "now" adv 230, Pkt *hwa*, an alternative form of *hwaum* See *hwaum*

hwadām "now" adv 12, 139 193, 215, 256 293, 295, 344, OG *hwa*, with *dām*

hīadubalau "weak of heart" adj dir sg m 187, *hrdaya durbala*, Pā *hadaya-dubbala*, Pkt *hnaa-dubbala*, ext in OG

hīum "heart" subst dir sg n 287, also *hium* 337, *hīā* obl 188, 475, *hīyai* loc sg 84, 470, also *hiyai* 271, 536, *hīyaim* inst sg n 78, 191, Skt *hṛdaya* > Pā *hadaya* > Pkt *haya*, see Bloch 429 a 3, ND 639 a 12

hīnai "destitute" adj dir sg m 64, 348, 351, 405, 408, *hīnā* pl 346, 526, *hīnaum* dir sg n 426, *hīnām* pl 346, *hīnā* obl 343, *hīnai* loc sg 262; Skt *hīna* > Pā *hīna* > Pkt *hīna*, ext

hīnapanaum "disgrace" subst dir sg n 159, *hīna* + *panaum*

hīnerai "on the lower" adj compar loc sg n 262, Skt *hīnatara* > Pkt *hīnayara*

- hīṃga* "asafœtida" subst obl sg f 125, Skt *hinguḥ* m > Pa Pkt *hingu*, see Bloch 423 a 32, ND 638 b 10
- hīmdai* "walks" v 3rd sg pres 355, 362, 379, (na) *hīmdaim* 354, *hīmdaim* pl 423, 525, *hīmdiraum* pot part dir sg n 378, 523, *hīmdū* pass pres 3rd sg 13, Pkt *hūmdai*, see ND 638 a 25
- hui* "is, becomes" v 3rd sg pres 11, 15, 23, 30, 45, 82, 98, 111, 115, 116, 132, 141, 159, 184, also *hūi* 197, also (na) *huum* 185, 200 239, 240, 242, 292, 355, 489, pl 42, 50, 60, 92, 119, 160, 199, 317, 321, . *hau* imperat 3rd sg pres 54, 93, also *hu* 59, 543, *husiu* imperat fut 3rd sg 183, *huī* abs 429, also *hui* 399, *hūta* pres part (unenlarged) 25, also *huta* 129, also *hūata* 282, also *hauta* 109, *humtau* pres part dir sg m 6 25, 31, 36 64 67, 76, 101, 108, 116, 128, 131, 133, 146, 160, 164, 172, 196, 207, 220, 251 254, 259, also *hutau* 90 96, 109, 106, 376, also *hūtau* 351, *hūmtā* pl 388, 461, also *hutā* 33, 42, 44, 49, 59, 69, 136, 216, 217, also *humta* 286, *hutaum* dir sg n 53, also *hūtum* 44, 126, also *humtaum* 21, *hūmtām* pl 213, 329, 420, also 34, 205, 213, 290, 420, *hutām* gen pl n 2, 110, 213, 290, 329, *hutā* obl pl 533, *humtaim* inst sg 18, 200, 270, 544, a'so *hūmtai* 199, *hūmte* inst pl 169, 285, also *hute* 532, *hūmtai* loc sg 39, 103, 151, 178 193, also *hūmtaim* 55, also *hutai* 85, 136, *huī* dir sg f 14, 147, 162, *humtūm* inst sg f 32, also loc sg f 416, *hūu* past part dir sg m 2 85 106, 151, 195 458 187, 512, 531, *hūā* pl 110 179, *huum* dir sg n 17, 81 *hūī* dir sg f 39, *huraum* pot part dir sg n 95, also *huraum* 457, Skt *bharati* > Pa *bharati* *hoti* > Pkt *hoi*, *hoai*, see Bloch 430 b 1, ND 641 a 1
- haunahāra* "that which is going to be" subst dir sg n 101, 481, and f 291, *havana* + *hāra*
- hraiṇ*